AUGUSTINE'S CONTINUES CONT

EGRO ELS

JANUARY 1955

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SSAGE



To aid the cause for which the Divine Word Missionaries are working-more priests and religious for the Missions, especially among the Negroes.

AUGUSTINE'S

Robert E. Pung, S.V.D. Editor Hubert Singleton, S.V.D. Associate Editor

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Our Cover

Our Lord called to His crib the Three Kings, men representing all the nations. And to rule His Church He has also called men from every race as this issue of the MESSENGER testifies.

ST. AUGUSTINE'S MESSENGER, Published monthly except July and August. Entered as Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.



AND
NEGRO
BISHOPS

Editorial

CARLOS A. LEWIS, S.V.D.

When Pope Pius XI died in February, 1939, there was only one Bishop of African descent in the whole Catholic world. He was the Most Rev. Kidane-Mariam Cassa, Ordinary of the Ethiopian-rite Catholics in Eritrea (Ethiopia), who was appointed in 1930.

Today almost sixteen years since the death of Pius XI, there are at least twelve Negro Bishops, all appointed by his successor, our present Holy Father, Pius XII. (Bishop Cassa died in 1951.)

The predecessors of the present Pontiff laid the foundations for the appointment of numerous native Bishops throughout the world by their never-ending insistence on the education of competent native priests and by their oft-repeated declaration that the Church can attain her goal most effectively only where properly-trained native sons share the burdens of the missionary apostolate.

Thus, to cite just one example, Pope Benedict XV (died 1922) wrote: "The native priest, linked to his compatriots by the bonds of origin, character, feelings and inclinations, possesses extraordinary facilities for introducing the Faith into their minds, and is endowed with power of persuasion far superior to that of any other man. It thus frequently happens that he has access to where a foreign priest could not set foot. . . ." (Enclyclical, Maximum Illud, 1919.)

Our present Holy Father, in the very same year (1939) of his ascent to the papal throne, consecrated with his own hands twelve missionary Bishops of various races and countries. Two of these are of African origin. In his first en-

(continued on page 6)

LIVING NEGRO BISHOPS OF THE CATHOLIC CHURCH

(All Appointed by Pius XII)

The	Most Reverends: Year of Consecra	ation
1.	Joseph Kiwanuka, W.F., Bishop of Masaka, Uganda, East Africa	1030
2.	Ignatius Ramarosandratana, Vicar Apostolic of Miarinarivo, Madagascar	
3.	Haile Mariam Cahsai, Ordinary of Ethiopian-rite Catholics in Ethiopia (except Eritrea)	1951
4.	Jacob Ghebre-Jesus, Ordinary of Ethiopian-rite Catholics in Eritrea (Ethiopia)	1951
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6.	Aloysius Bigirumwami, Vicar Apostolic of Nyundo, Ruanda, Cent. Africa	1952
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12.	Bonaventure Dlamini, F.F.J., Bishop of Umzimkulu, Natal, S. Africa	1954

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- Silverio Gomes Pimenta, Archbishop of Marianna, Brazil. Born 1840. Consecrated: 1890. Died: 1922.
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(Pius XII, Christmas Message, 1945.)

INTENTIONAL SECOND EXPOSURE



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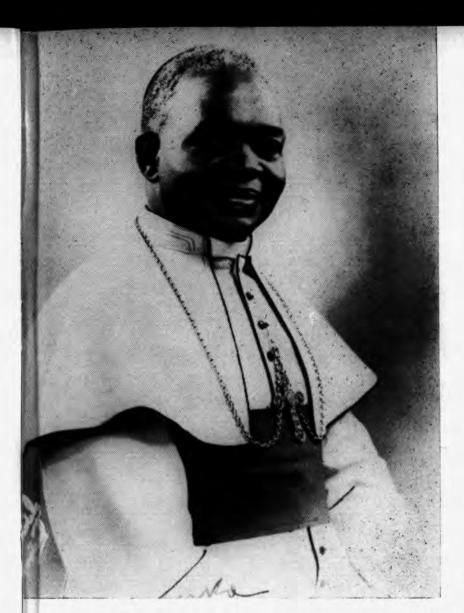
"Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail. In accordance with these principles of equality, the Church devotes her care to forming a cultured native clergy and gradually increasing the number of native Bishops. And in order to give external expression to these, Our intentions, We have chosen the forthcoming Feast of Christ the King to raise to the Episcopal dignity at the Tomb of the Apostles twelve representatives of widely different peoples and races. . . ." (Summi Pontificatus, 1939.)

Pius XII has continued to follow this policy throughout his Pontificate. We know how well he will go down in history as the first Pope who appointed non-white Cardinals, the Cardinals of China and India. The present successor of St. Peter will always hold a cherished place in the hearts of Negro Catholics the world over because of having appointed so many Negro Bishops, two of whom, incidentally, are natives of the New World.

The editors of St. Augustine's Messenger are happy to dedicate this issue to the Catholic Negro Bishops of the world. May this "story" of these successors of the Apostles inspire in every Catholic reader a greater realization of the grandeur of our ONE, CATHOLIC FAITH.

Eugenio Cardinal Pacelli became head of the Church in March 1939. Here Pope Pius XII is carried from the Vatican to St. Peter's to be crowned as Pope. The beginning of a glorious reign.





BISHOP KIWANUKA of Uganda

His Excellency, the Most Rev. Bishop, Joseph Kiwanuka, W.F., D.D.

HE MOST REV. JOSEPH KIWANUKA, W. F., D. D., first Bishop of Masaka, East Africa, celebrated the 25th anniversary of his priestly ordination last October (1954). Bishop Kiwanuka was born of Catholic parents on June 11, 1899. Having completed his ecclesiastical studies in Uganda, he was ordained a priest by Bishop Streicher, W.F., in 1929. A year later he was sent to Rome where he remained two years and successfully obtained the degree of Doctor of Canon Law at the Angelicum University. From Rome he went to the White Fathers' novitiate in Algiers. After his novitiate he returned in 1933 to Uganda as a member of the order. For two years the future Bishop taught in the major seminary at Katigondo

and then was assigned to active pastoral work in the missions. In October 1939, on the feast of Christ the King, Father Kiwanuka, with eleven other missionary priests, was consecrated a Bishop by Pope Pius XII.

The Diocese of Masaka has made tremendous progress under the guidance of its first Bishop.

Through the generosity of foreign Catholics, including those of America, he has been able to build many churches, schools, missionaries residences, and a hospital. Funds are urgently needed for the completion of a seminary.

Statistics of the Diocese show: 142,000 Catholics; 58 African priests, 21 European priests, 201 African Sisters, 17 European Sisters, and 134 seminarians.

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WERE THERE NEGRO POPES?

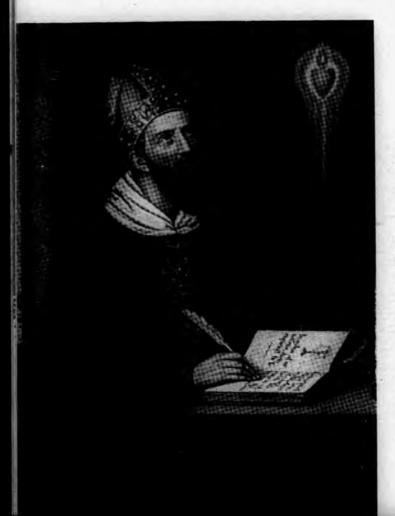
From time to time one runs across a notation or even an article asserting that three Negro Bishops once occupied the Chair of St. Peter in Rome. (Cf. article "Three Negro Popes," in NEGRO DIGEST, October, 1951; "Stories of Great Saints" (Golden Book), The Paulist Press, New York City. The latter, a booklet, has interesting sketches of these Popes as Negroes.)

The three Popes in question are: Saint Victor, who was born in Africa and ruled the Church around 189-200; Saint Melchiades, likewise of African birth, who governed from 311 to 312; and St. Gelasius (492-496), who was born in Rome of an African family.

Were these Popes Negroes? We

think the question cannot be answered with certainty, since the early Christians made nothing of color and there is no historical record stating the racial origin of these Vicars of Christ. It is possible that they could have been the descendants of Roman or other Latin emigrants who colonized North Africa; but the opinion that they were Negroes enjoys equal probability, since there is no record to disprove it.

The same observation must be made concerning the frequent declaration that St. Augustine of Hippo and his mother, St. Monica, were Negroes. Both were natives of North Africa.



Augustine was born in Tagaste, North Africa, Nov. 13, 354. His early education was received in the schools of Tagaste and Madaura. At the age of 16 he left home to continue his education in the schools of Carthage, the metropolis of North Africa. There he fell into errors of belief and of conduct. It was not until he met St. Ambrose at Milan in 384 that he began to take hold of himself and turn over a new leaf. He was made a priest in 391, returned to North Africa and by a miraculous chain of events he became Bishop of Hippo in 396. He ruled that See until his death in 430 A.D.

BISHOP RAMAROSANDRATANA

of

MADAGASCAR

The Most Rev. Ignace Ramarosandratana, D.D., Vicar Apostolic of Miarinarivo, Madagascar, at the time of his consecration in 1939.



One of the two African Bishops consecrated in Rome by Pope Pius XII on the Feast of Christ the King (October 29), 1939, is the Most Rev. Ignace Ramarosandratana, a native secular priest of Madagascar. (The other was Bishop Joseph Kiwanuka, Bishop of Masaka, Uganda, East Africa).

Bishop Ignace, who is now 61 years old, since his appointment in 1939 has been first Vicar Apostolic of Miarinarivo, in Madagascar, a French island-colony off the east coast of Africa.

Having completed his studies (with a brilliant record) at the Jesuit-staffed St. Michael's College in Tananarive, Father Ignace was ordained to the priesthood, on February 18, 1925. He successfully administered many important posts in the missions prior to his elevation to the episcopacy. He was for a time spiritual director at his alma mater, St. Michael's.

The Vicariate has a total populations of some 70,000 souls, of whom one-half are Catholics.

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WAS THE FIRST NATIVE BISHOP OF THE NEW WORLD A NEGRO?

For many decades this question has been answered in the affirmative. The best known article supporting this view appeared in the August, 1937, issue of *Interracial Review*, New York City. It was written by the late Arthur A. Schomburg, a well-known colored American (Puerto Rico-born) historian.

The prelate concerned is Francisco Xavier de Luna Victoria. He was Bishop of Panama, his native diocese, from 1751 to 1759; Bishop of Trujillo, Peru, from 1759 to 1777. He died in the last-mentioned year as Archbishop-elect of Chuquisaca.

In an article published in the Journal of Negro History, Washington, D. C., October, 1948, we came to the following conclusions after a detailed investigation:

Francisco Xavier Luna Victoria was certainly not the first native Bishop of the Americas. At least six other native Americans preceded him in the episcopacy; e.g., Juan Zapata y Sandoval, born in

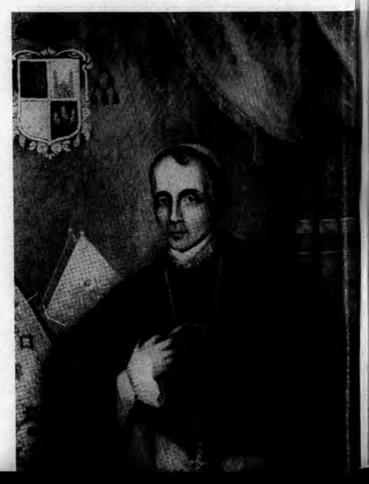
Francisco Xavier Luna Victoria, Bishop of Panama (1751-1759) and of Trujillo, Peru (1759-1777). In his native Panama he established the University of St. Francis Xavier and repaired and adorned the Cathedral with funds from his personal resources. Contrary to an oft-repeated assertion, he was certainly not the first native Bishop of the Americas and very probably not of part-Negro ancestry.

In 1949, the Republic of Panama issued a commemorative stamp of the 200th anniversary of the establishment of the University by Bishop Luna Victoria. The stamp bears a sketch made from the portrait above.

Mexico; elected Bishop of Chiapa, Mexico, 1613; died 1630. (For data on this and other Bishops, cf. Historia de la Iglesia en México, by Cuevas, S.J., Vol. III.) Nor was Bishop Luna Victoria the first native Archbishop of the Americas. A native Mexican was Archbishop of Mexico from 1664 to 1665. He was Alonso de Cuevas y Dávalos, born in Mexico City, 1590.

2. It is probable that Francisco Xavier Luna Victoria was not a Negro. The Archbishops of Panama and Trujillo, sees once occupied by Bishop Luna Victoria, informed us in 1945 and 1948 respectively, that they have no evidence to support the assertion of the Negro

(Continued on page 12)





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There resides in the capital of Ethiopia, Addis Abeba, a native Ethiopian Catholic Bishop. He is the Most Rev. Haile Mariam Cahsai, D.D., Ordinary of the Ethiopian-rite Catholics of Ethiopia (excluding Eritrea). (The Ethiopian-rite Catholics follow a liturgy almost identical to that of the separated Ethiopian Orthodox or Coptic Church to which the majority of Ethiopia's 15 million people belong)

Called "Exarch Apostolic" by official title, Bishop Cahsai has under his jurisdiction (the exarchate) nearly 20,000 Catholics. Forty-seven priests, nearly all Africans, assist him. (Latin-rite Catholics have their own prelate and number about 23,000.)

Bishop Cahsai was born in 1895 in Adingrat, Ethiopia. He began his studies at the local Ethiopian seminary and made part of his theological studies in Rome. He was ordained in 1925. Shortly after the close of World War II, Father Cahsai was named Apostolic Administrator of all Ethiopian Catholics (Eastern and Western-rite), since all foreign missionaries were expelled.

Addis Abeba's Catholic Bishop was consecrated a successor of the Apostles in Rome on May 1, 1951, along with another Ethiopian priest, Bishop Jacob Ghebre-Jesus, Ethiopian-rite Ordinary of Eritrea. Both prelates were warmly congratulated by the Emperor of Ethiopia, Haile Selassie, on the occasion of their elevation to the episcopacy.

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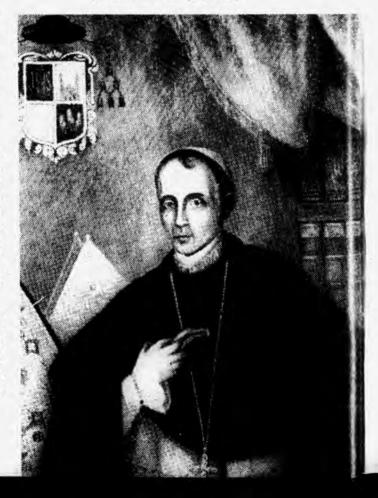
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Addis Abeba's Catholic Bishop was consecrated a successor of the Apostles in Rome on May 1, 1951, along with another Ethiopian priest, Bishop Jacob Ghebre-Jesus, Ethiopian-rite Ordinary of Eritrea. Both prelates were warmly congratulated by the Emperor of Ethiopia, Haile Selassie, on the occasion of their elevation to the episcopacy.

(Continued from page 10)

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It would seem that we could now go further and say that it is practically certain that the Bishop was not a Negro.



Two Ethiopian prelates consecrated in Rome in May, 1951. (left) The Ordinary of the Ethiopian-rite Catholics in Eritrea, Bishop Jacob Ghebre-Jesus. (right) Bishop Haile-Mariam Cahsai, D.D., Exarch Apostolic of Ethiopia.

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Consecration on TV

Those of you who were happily relaxing before TV Sunday, Nov. 14, between 11:30 and 11:50 a.m. were entertained with an abridged version of the new movie of Bishop Bowers' consecration. The movie itself is in technicolor against a background of excellent music and of course a commentator.

Deaths

Father Arthur C. Winters, S.V.D., a member of the faculty here, was summoned home for the death of his father, Mr. James H. Winters.

A short time later Frater William Oliver, S.V.D., was called to the death bed of his father, Mr. Henry Oliver.

Campus Rumpus

Talk about the luck of the Irish! Such luck was that of the students in the annual football classic on Thanksgiving. Going into the last quarter the begrimed and disheartened students trailed 19-0. Then like a bolt from the blue they scored 19 points in as much time as it takes to say Jackie Robinson. And so the happy scramble ended 19-19.

Statues

All the statues on the grounds including those in the Agony Grotto have been done in white. A cement-like paint was used which is impervious to our damp-rainy climate. Ordinary paint just peels off the statues as quickly as mildew grows in one's clothes closet. The statues stand out dazzlingly beautiful when hit by the glancing rays of the sun.

Monument in Stone

Rising above a beautiful little knoll overlooking a busy thorough-fare below is our new shrine to the Sacred Heart. Looking up at the outstretched hands of the Sacred Heart one can almost hear again the pulsive words of the historic Christ as from the mount He called all men to joy and suffering, to happiness and sanctity in the ringing counsels of the Beatitudes.

The walk leading down from the shrine is laid out in the form of a chalice. At the base of the chalice another walk branches out to east and west at the ends of which there are two bronze plaques, one commemorating the memory of benefactors, the other containing the promises of the Sacred Heart.

INTENTIONAL SECOND EXPOSURE

(Continued from page 10)

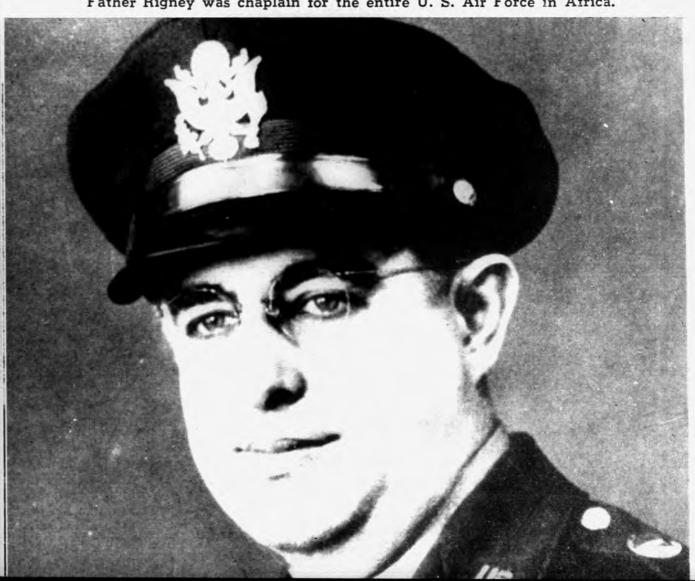
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The erection of the shrine was made possible through the generous contributions of the Laymen's Retreat League and kind benefactors. Mr. Thaddeus Boucree, Sr., displayed his skill in masonry as he did once before in erecting our Agony Grotto.

But the moving spirit behind the entire project was our energetic Rector, Father Robert Pung, who was indefatigable in his efforts to raise a monument in stone that would be worthy of the Sacred Heart Who has blessed our Seminary far, far beyond our deserts.

In the words of Bishop Gerow, "May the sight of the Sacred Heart prompt many an act of love from passersby."

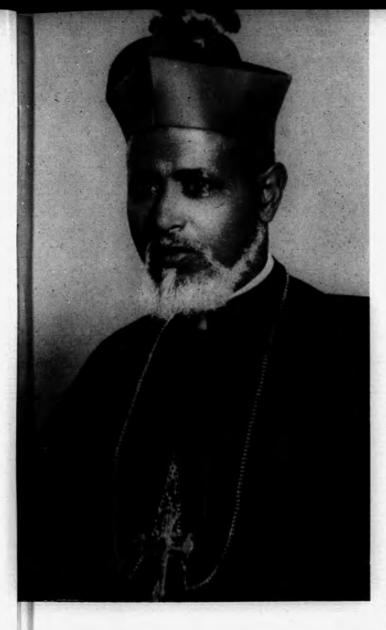
Father Hofstee-Missionary

Short, rotund, square - jawed, sparkling eyes—such in general is the appearance of Father Hofstee, S.V.D., a veteran missionary to India. Father gave the community an informative lecture on India fully spiced and well punctuated with laughter. He concentrated his attention on his own mission territory of Indore, the central portion of India. He told us of the customs and habits, the living conditions, the food, and clothing of the people; of the caste system which has neither rhyme nor reason; of the sacred cow and a host of other interesting things.



Our new Sacred Heart shrine will be dedicated on January 16 by His Eminence, Thomas Cardinal Tien, S.V.D., at the special invitation of the presiding Bishop, His Excellency Bishop Richard O. Gerow, D.D., of Natchez. An invitation to attend the ceremony is extended to all the faithful.





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The present Ordinary of the Ethiopian-rite Catholics in Eritrea is Bishop Jacob Ghebre-Jesus who resides in Asmara, the capital of the state. The Bishop was born in Hebo, Eritrea, in 1889. Ordained a priest at the age of 24, he spent many years as a teacher in the seminary and other colleges, and as a missionary pastor. He gained renown as a builder of churches.

Bishop Ghebre-Jesus is a specialist in linguistics. He is reputed to be one of the greatest living authorities on the languages (ancient and modern) of Ethiopia. He has published various works on these languages as well as on religious topics.

This venerable prelate was consecrated Bishop on May 1, 1954, in Rome, along with the Ethiopian-rite Ordinary of Addis-Abeba.

Some 33,000 Catholics and 84 African (Ethiopian) priests comprise the flock of Bishop Ghebre-Jesus.

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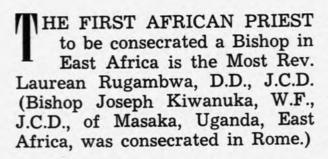
BISHOP RUGAMBWA



African Bishop In TANGANYIKA

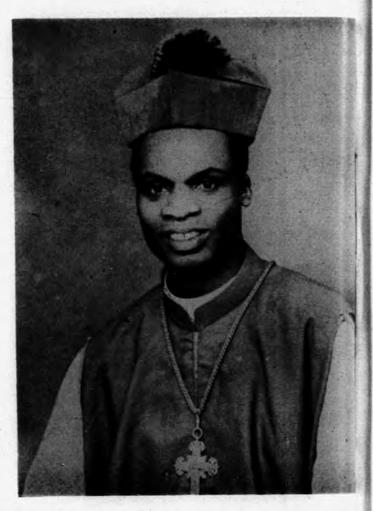


The Most Rev. Laurean Rugambwa, D.D., J.C.D., Bishop of Rutabo, Tangan-yika, East Africa.



Assigned by Pope Pius XII as Vicar Apostolic of Lower Kagera, Tanganyika, Father Laurean was consecrated Bishop on February 10, 1952, at Rutabo. In 1953, the Vicariate was raised to the rank of a Diocese and Bishop Rugambwa became the first Ordinary of the Diocese of Rutabo.

This young Bishop was born in Buhaya, Tanganyika in 1912. After pursuing his seminary course under the supervision of the White Fathers, he was ordained a priest 16



in 1943. For the next five years Father Laurean devoted himself with distinction to the care of souls in the missions. Then in 1948 his superiors sent him to Rome to pursue higher studies in canon law at the Propaganda Fide University which educates especially students from mission lands. After three years of studies Father Laurean was awarded the doctorate in canon law. Shortly after returning to his homeland Father Laurean was nominated a titular Bishop and Vicar Apostolic.

The Diocese of Rutabo today has about 44,000 Catholics and 2,000 catechumens in a general population of about 110,000. The Diocese is staffed entirely by Africans with priests numbering 22, Brothers 5, and Sisters 20.

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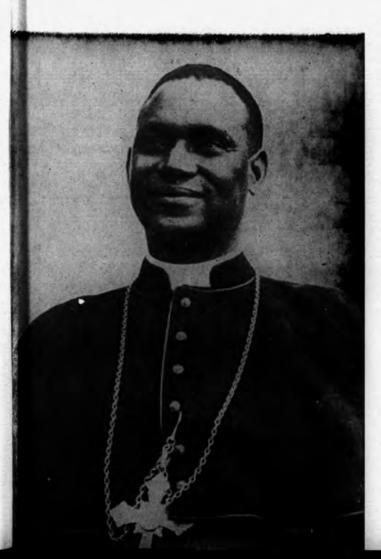
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IN 1952 Belgian Africa received its first African Bishop in the person of the Most Rev. Aloysius Bigirumwami, D.D., Vicar Apostolic of Nyundo, Ruanda-Urundi, a Belgian Trust Territory just east of the Belgian Congo.

The Bishop was born at Zaza, Ruanda, on Dec. 22, 1904. His family is of an old and distinguished royal stock. He entered the mission seminary of the Ruanda Vicariate at the age of ten and was ordained a priest at the age of 24 years. Prior to his ordination on May 26, 1929, he taught in the minor seminary.

From the time of his ordination until his elevation to the episcopacy Father Aloysius was engaged in pastoral work in various districts of the mission territory. In 1951 he was named superior of Nyundo, one of the most flourishing missions of the Vicariate.

Pope Pius XII, in February, 1952, divided the original Ruanda Vicariate and appointed Father Aloysius as first Vicar Apostolic of the newly-created Vicariate of Nyundo.

The Bishop has as co-workers: 23 African priests, 8 European priests, 11 African Brothers, 26 African and 5 European Sisters. The total population of the mission district is 400,000 of whom about 50,000 are Catholics and another 50,000 under instruction.



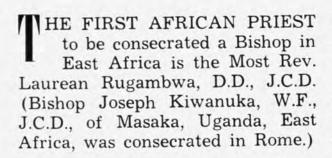
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INTENTIONAL SECOND EXPOSURE

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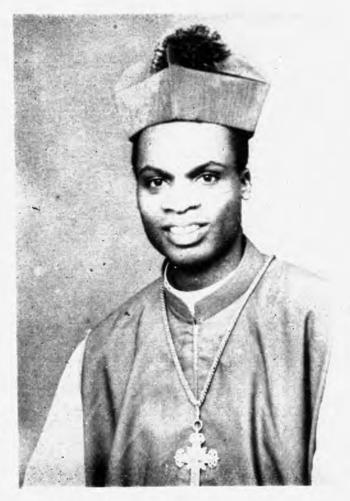
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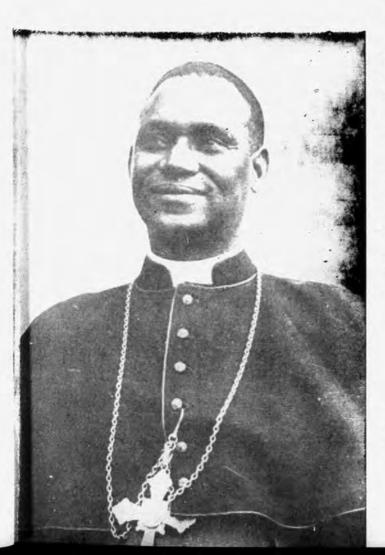
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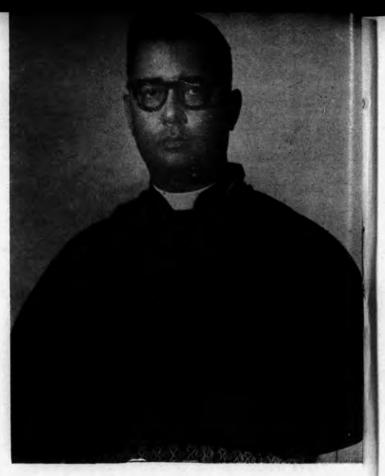
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Bishop Dodds is one of the TWELVE Negro Bishops named thus far by Pope Pius XII.



BISHOP DODDS, C.S.Sp. of SENEGAL

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Upon his return to Senegal Father Dodds assumed the office of professor in the minor seminary of the Vicariate Apostolic of Dakar.

Later he was assigned to pastoral duties.

Father Dodds was appointed Prefect Apostolic Ziguinchor in 1947 and when the territory was raised to a vicariate in 1952 he became its first Vicar Apostolic. A titular Bishop, he was consecrated at St. Louis, Senegal, in October, 1952.

The vicariate ruled by Bishop Dodds has a population of about 325,000 people of whom 20,000 are Catholics. More than 200,000 are Mohammedans. Twenty-three Fathers of the Holy Ghost and three secular African priests assist Bishop Dodds. Thirty youths are studying for the Holy Priesthood.

BISHOP MABATHOANA, O.M.I. of BASUTOLAND

The first Negro Bishop of South Africa is the Most Rev. Emmanuel Mabathoana, O.M.I., appointed by the Holy Father in December, 1952. The prelate is a native of Basutoland, a self-governing African reservation and British colony. Bishop Mabathoana is the great grandson of Moshesh, a mighty Basuto chief who first admitted the Oblate Fathers to Basutoland some seventy-five years ago. He is a cousin of the lady Regent of the country.

Born in 1904, the new Bishop was educated at the Oblate Fathers' St. Augustine's Seminary in Roma, Basutoland, from 1924 until 1934 when he was ordained to the Holy Priesthood. In 1932 he pronounced vows in the Congregation of the Oblates of Mary Immaculate.

Since his ordination till the time of his appointment Bishop Mabathoana was professor of languages at the seminary in Roma. He is highly proficient in six African languages besides many modern ones. A new African grammar (Sesotho), on which he has been working for some years, will be published soon. It is eagerly awaited by specialists in Bantu languages.

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The new prelate is a gifted preacher and a fine musician. He has a polyphonic Mass to his credit and has published a book of hymns composed by himself.

Bishop Mabathoana is Ordinary of the newly-formed diocese of Leribe, Basutoland. About forty thousand Catholics are under his jurisdiction. The new Bishop was consecrated March 25, 1953.

More than one-third of Basutoland's 600,000 inhabitants are Catholics, thanks to the zeal of the missionary Oblates of Mary Immaculate. The nomination of this African Oblate Father to the episcopacy by the Holy See is a "sign of recognition of the most fruitful work accomplished by the Oblates in mission fields, and particularly in Basutoland." (Cardinal Costantini)

The Most Reverend
Emmanuel Mabathoana, O.M.I.,
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ATIN RITE

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During the early years of the Church, northern Africa was the second seat of Catholicism. Everyone knows of the great Doctor of the Church, St. Augustine, who was a product of this area of Africa. As the doctor of grace, he stands among the greatest in the hagiography of the Church. His brilliant career as an African bishop and champion of the rights of the Church are a bright gem in Christian history.

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The dark night of Africa came with

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The Church as a wise Mother is cognizant of this reawakening and is keeping pace with it. I naming of a number of native African Bishops to head the African Church. These successors of the reap the harvest of souls for Christ, not now in North Africa alone, but throughout the length and vast continent. May our Lady to whom the Mohammedans pay a tender devotion soften their hearts of all the African people and so make sure their being included in this fruitful harvest.



Bishop Bigirumwami gives address before Apostolic Delegate and Governor of Colony.

Bishop Rugambwa of Tanganyika and Bishop Kiwanuka of Uganda. Bishop Bigirumwami reviews parade in his honor.



Bishops Cardina

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ETHIOPIAN RITE





Bishop Jacob Ghebre-Jesus blesses crowd.



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Bishop Ghebre-Jesus in his study.

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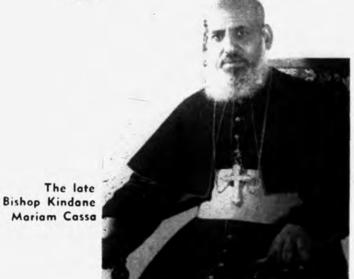
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The consecration in Bay St. Louis, Mississippi, of His Excellency Bishop Joseph O. Bowers, S.V.D., D.D., J.C.L., marked the first time in the United States that there was elevated to the episcopacy a person definitely identifying himself with the colored people.



BISHOP BOWERS, S.V.D., of ACCRA

The first Negro Bishop of the Gold Coast, West Africa, is the Most Rev. Joseph O. Bowers, S.V.D., D.D., J.C.L., who rules the See of Accra.

The Bishop, born in 1910, is a son of an old Catholic family of Dominica, British West Indies. An excellent student, the future Bishop entered St. Augustine's Seminary, Bay Saint Louis, Mississippi, in 1928 and was graduated from its junior college in 1931. From 1931 to 1933, Frater Bowers was a clerical novice at Holy Ghost Mission Seminary, East Troy, Wisconsin. After becoming a member of the Society of the Divine Word by profession of vows at the end of the novitiate, he returned to St. Au-22

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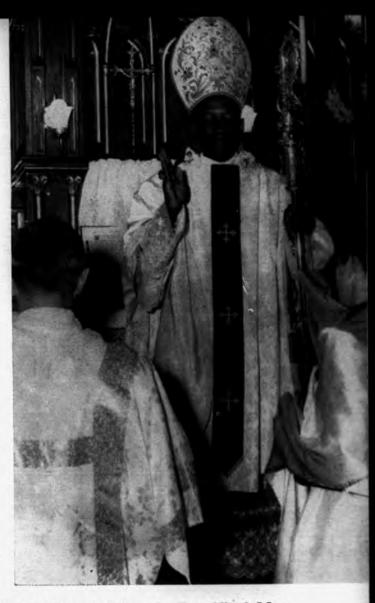
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After ten years of missionary labors, Father Bowers again went to Rome (1950), this time for higher studies in canon law. Two years later he was awarded the degree of Licentiate from the Gre-

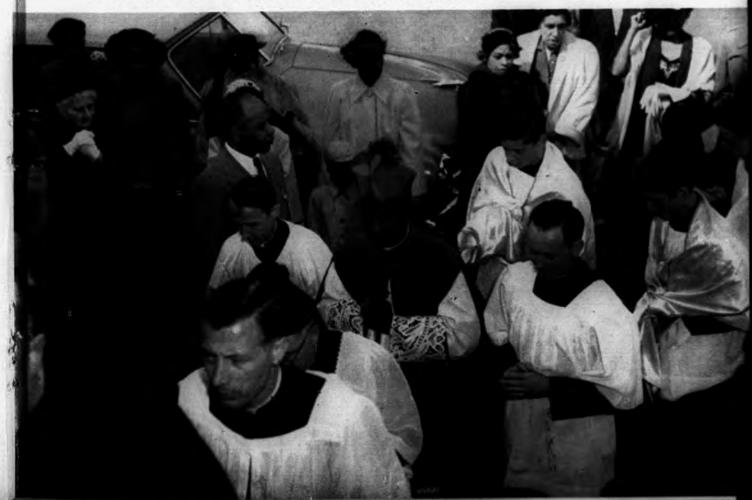
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Bishop Bowers was consecrated Bishop by Francis Cardinal Spellman, Archbishop of New York, on April 22, 1953. This was an historic event for the American Negro missions, since it was the first time that a Negro priest (i.e., one definitely identifying himself with the colored group) was elevated to the episcopacy in the United States.

The Diocese of Accra has nearly 40,000 Catholics. About fifty Divine Word Fathers (four of them American colored priests) and three native African priests administer to the faithful.



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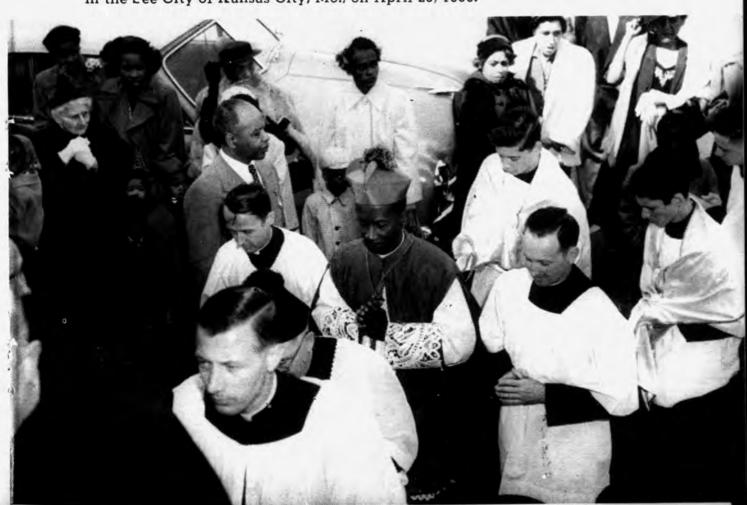
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BISHOP AGUSTIN of HAITI



The Most Rev. Remy Augustine, S.M.M., D.D. Auxiliary Bishop of Port-au-Prince, Haiti, West Indies.



With the consecration of the Most Rev. Remy Augustin, S.M.M., D.D., in May, 1953, as the Auxiliary Bishop of the Archdiocese of Portau-Prince, Haiti, the country received for the first time in its 150-year history a native Bishop.

Bishop Augustin was born at Petionville, near Port-au-Prince, in 1910. He was ordained a priest at the age of 23, after having studied at the local seminary. In 1946, after being a pastor for many years, the new Bishop went to France to join the order of the De Montfort Fathers. After pronouncing vows in the order, Father Augustin returned to Haiti and was soon named Director of Catholic Action.

The Papal Nuncio to Haiti, Archbishop Francesco Lardone, consecrated the new prelate.

Bishop Augustin has a brother a priest and a sister and two aunts nuns.

Haiti lies southeast of Florida and has a population of about three million people. Most of the people are Catholics.

NEGRO PHYSICIANS IN ARKANSAS HOSPITAL

Little Rock, Arkansas, opened its newest hospital this past month. St. Vincent's Infirmary is "open" in a full sense as it allows Negro physicians to practice.

Dr. Henry G. Hollenberg, chief of the staff at St. Vincent's, said the hospital staff decided on the issue at a meeting Oct. 22.

BISHOP EKANDEM of NIGERIA

Nigeria, British West Africa, received its first native Bishop in the person of the Most Rev. Dominic I. Ekandem, D.D. Bishop Ekandem was consecrated on February 7, 1954, in the Cathedral of Calabar. He is Auxiliary Bishop of the diocese.

The new Bishop is a native of the Calabar diocese. He was born in 1917 as the son of a pagan chief who is now a Catholic. The new prelate became a Catholic while attending the Catholic school as a boy. The priest who baptized him was one of the Assistant Bishops in the consecration ceremony.

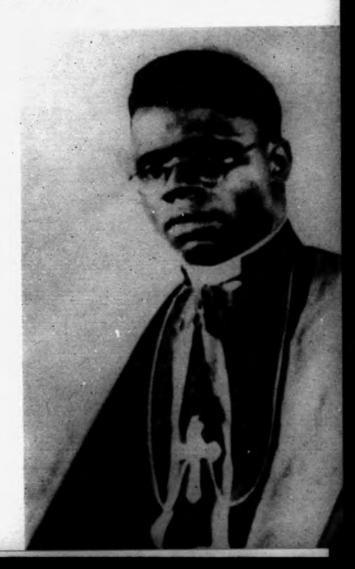
After completing his ecclesiastical studies (all of which were made in Nigeria), Father Ekandem was ordained to the priesthood in 1947. He is the first African priest of the diocese. (The second was ordained in 1953.) Appointed to pastoral work, he achieved extraordinary success as an organizer and speaker. Father Ekandem was later named Rector of the diocesan minor seminary and held this office at the time of his promotion to the episcopacy by Pope Pius XII.

The Catholic population of the diocese of Calabar is 70,000. Fifty foreign priests (members of St. Patrick's Missionary Society of Ireland) and the two African clerics mentioned above staff the missions of the area.



Bishop Ekandem has not yet seen a full year in the episcopate. He was consecrated last February.





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Seated with crozier in hand is Bishop Dlamini. At his left stands Bishop Mabathoana of Basutoland.



HE MOST REV. Bonaventure Dlamini, D.D., (seated with crosier) is the second African priest of South Africa to be named a Bishop by Pope Pius XII. Born in Natal in 1908, he entered the minor seminary conducted by the Marianhill Missionaries (C.M.M.) at the age of 17. The Bishop was ordained to the priesthood in 1937. his ordination he was engaged in pastoral work, except for an interim when he served as novicemaster of a new African religious congregation of which he is the first member-the Franciscan Familiars of St. Joseph.

Bishop Dlamini was consecrated on March 26, 1954, and is the first Ordinary of the newly-erected diocese of Umzimkulu, Natal. The Catholic population of the diocese is about 30,000. Laboring with the Bishop are 17 priests: 2 African seculars, 9 Europeans, and 6 African Franciscan Familiars of St. Joseph. Twenty African seminarians are preparing for the Holy Priesthood under the guidance of Bishop Dlamini.

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THE SECOND AFRICAN PRIEST OF SOUTH AFRICA TO BE NAMED A BISHOP BY POPE PIUS XII, BISHOP DLAMINI IS THE MOST RECENTLY CONSECRATED NEGRO BISHOP.

DECEASED NEGRO BISHOPS

- 1. The Most Rev. Silverio Pimenta
- 2. The Most Rev. Kidane-Mariam Cassa

One of the most renowed prelates ever to adorn the Brazilian Hierarchy was a Negro, the Most Rev. Silverio Gomes Pimenta, who died as Archbishop of Marianna in 1922.

Born of poor parents in 1840 in Congonhas, Minas Gerais, Silverio was the oldest of five children. The boy's father died when Silverio was nine, thus leaving the family in dire economic straits.

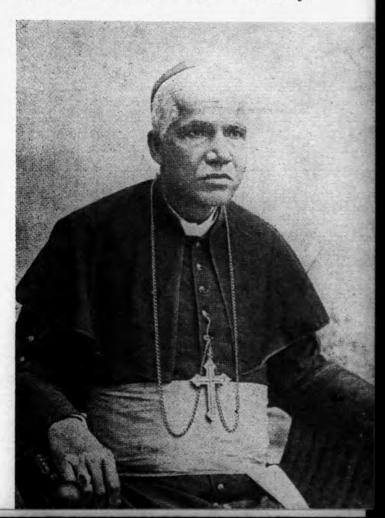
At the age of fifteen Silverio entered the diocesan seminary of Marianna. After seven years of

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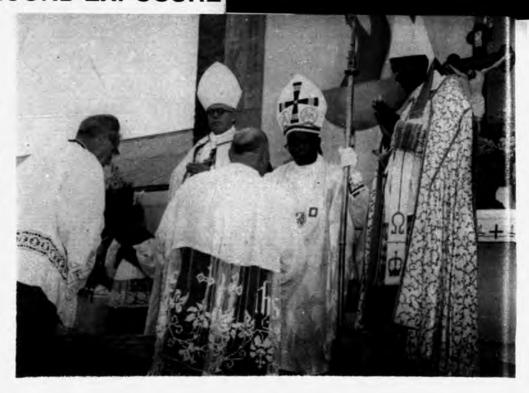
Father Silverio was Vicar General of the Diocese of Marianna for many years. In 1890 the Holy Father, Leo XIII, appointed him Auxiliary Bishop to the ailing Ordinary and in 1896 Bishop Pimenta himself became the Ordinary.

BRAZIL'S NEGRO ARCHBISHOP

The Most Rev. Silverio Gomes Pimenta, first Archbishop of Marianna (1840-1922). He ruled the See of Marianna for 26 years. Archbishop Pimenta was conspicuous for his learning and sanctity.



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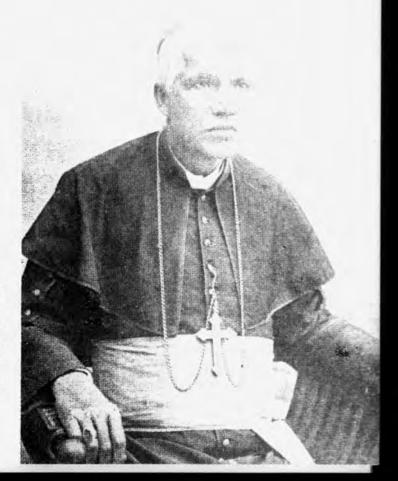
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Archbishop Pimenta was a linguist and scholar par excellence. Besides his native Portuguese, he spoke fluently Latin, Italian, English, French and German, all of which he used on his many trips to Europe. There still exist examples of his excellent Latin poetry. He was a proficient student of Greek, Hebrew and Arabic, and was highly respected by the clergy of Brazil for his vast theological knowledge.

On May 28, 1920, at the age of eighty, the Archbishop was elected to a chair of the Brazilian Academy of Letters. He was the first Brazilian cleric to achieve this distinction. His writings, especially his pastorals, reflect the pure, classical style that brought him this honor. He ranks as one of the best Brazilian sacred orators of his day.

Above all, Archbishop Pimenta was conspicuous for his piety and missionary zeal. His zeal was truly extraordinary in administering a diocese that later was subdivided into at least twelve dioceses! Born poor, he lived and died poor.

This great Archbishop died at the age of 83 on August 30, 1922. The whole nation mourned his passing as that of a saint and savant. In 1940 the Church in Brazil celebrated the centenary of his birth with solemn ceremonies and the Brazilian world of letters, especially the Academy of Letters, paid tribute to his memory. His youngest sister, Jacintha, who was always his housekeeper, was living at the time of these celebrations.

The first Cardinal of Brazil and of Latin America once publicly extolled Archbishop Pimenta as "the finest gem of the Brazilian episcopacy."

Charles C. Diggs, Jr., Congressman-elect from Michigan's 13th district, receives congratulations from his family after hearing the good news of his election. Diggs becomes Michigan's first Negro Congressman.

(United Press Photo)

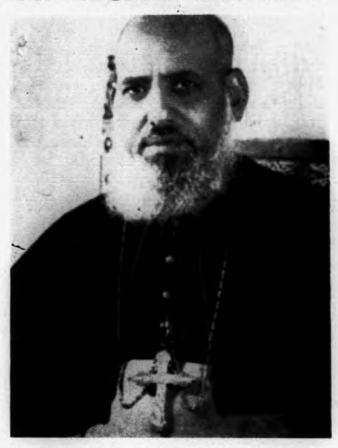


FIRST MODERN AFRICAN BISHOP

The Most Rev. Kidane-Mariam Cassa, first Negro Bishop of Africa in modern times. He was named Ordinary of Ethiopian rite Catholics in Eritrea. He died in 1951 at the age of 65. Today there are two native Bishops in Ethiopia.

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The first native African Bishop of modern times was the Most Rev. Kidane-Mariam Cassa, first Ordinary of the Ethiopian-rite Catholics of Eritrea. (Eritrea, formerly an Italian colony, has been recently united to Ethiopia as a self-governing state.)

This distinguished African prelate was born of Catholic parents in the little Eritrean town of Hebo. He was ordained at the age of 29, after spending the last five years of his studies in Jerusalem where he perfected himself in the language, liturgy and chant of the Ethiopian-Alexandrian rite.

Father Cassa won great distinction by his cooperation in editing the Bible in Gheez, the language of the Ethiopian liturgy. For this erudite achievement — which in-

volved the laborious consultation of many ancient manuscripts — Pope Pius XI decorated him with a gold medal.

Aware of his great abilities, the Superiors of the Eritrea mission sent the young Ethiopian priest to Rome for higher studies in Canon Law at the Gregorian University. He was soon named a member of the Commission for the Codification of Oriental Canon Law. Shortly after completing his two-year course, Father Cassa was appointed a titular Bishop and Ordinary of the Ethiopian-rite Catholics in Eritrea. Cardinal Sincero, Secretary of the Congregation for the Oriental Church, consecrated Father Cassa Bishop in the Chapel of the Ethiopian College, Vatican City, on August 3, 1930.

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The appointment of a native as Bishop filled the people of Eritrea and Ethiopia with much joy — Catholics and non-Catholics alike. Bishop Cassa was given a magnificent welcome when he returned home. Great was the impression made on the Ethiopian Orthodox Church to which the majority of Ethiopia's 15 million people belong. Two entire villages embraced Catholicism and fifteen Orthodox priests joined the Church.

Bishop Cassa, renowned for his zeal and sanctity, died in 1951. Before his death he had the immense joy of meeting the two new Ethiops who would carry on his work.



A typical native village in the Belgian Congo.



St. Augustine's Seminary's own Father Richard Winters, S.V.D., (left) with a Belgian Congo priest and children.



PRINCE HENRY

A
SIXTEENTH-CENTURY
NEGRO BISHOP

of the

CONGO

Carlos A. Lewis, S.V.D.

The Kingdom of the Congo, Central Africa, discovered by the Portuguese in 1482, had a native Bishop, Prince Henry, about the year 1521. Although many events of the life of this Bishop are obscure, the following are reliable, based as they are on old documents found in various archives, e.g, in the National Archives of Lisbon.

Prince Henry, who was the son of King Alphonse, a Congolese ruler and zealous Catholic, was born around 1495 at Mbanza Nsundi. At the age of eleven, he was sent by his father to study in Lisbon at the request of the king of Portugal, Emmanuel. In this city the boy received his education from the Canons of St. John the Evangelist.

King Emmanuel was highly impressed by the character and talents of the prince. Therefore, using his "right of patronage" (by which the Church allowed him to propose candidates for ecclesiastical offices), Emmanuel strongly urged the Pope to promote the young man to a prelature, even when he was only eighteen years old.

In a letter to the Portuguese ruler, dated May 3, 1518 (the prince being then only twentythree years old), Pope Leo X declared: "Although what you ask of Us and the Holy See is one of those things granted only with difficulty, nevertheless, after mature examination of the reasons given in your letters and of those which have been communicated by your Ambassador who knows the candidate well; and considering with what insistence and zeal for the Catholic Faith you address this petition to Us, We have finally been able, not without some difficulty, to bring

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our Venerable Brethren around to our view. They have allowed themselves to be moved by the assurance which they have that this promotion will be very advantageous for the propagation of our Faith . . ." The Cardinal-advisers to the Holy Father apparently were not too much in favor of the appointment of one so young to a bishopric.

The Holy Father, although acknowledging the good qualifications of the prince, urged the king of Portugal to entrust him to men versed in theology and canon law so that they might give him more profound instruction in these branches.

Two days later in a consistory held in Rome on March 5, 1518, Leo X announced the nomination of Prince Henry as titular Bishop of Utica. He was to be an auxiliary of the Bishop of Funchal (Madeira) whose diocese included the





Scene in the Belgian Congo. Snapshot was made by Father Richard Winters in his endeavor to supply vignettes of his mission work.

African territories evangelized by the Portuguese. The bull sent to the prince announcing his election was dated May 8, 1518.

Since the canonical age required for the episcopacy was thirty years, and since Prince Henry was only 23, Leo X by a brief of May 22, 1518, dispensed the young man from the canonical age. However, there was a restriction. In view of his youth, the prince was appointed administrator of the titular see and could be consecrated Bishop only after he reached his twenty-sixth year.

Marie-Jose Sombo of the Gombe tribe handles the recorded music program of the broadcasting station at Leopoldville in the Belgian Congo.
(United Press Photo)

At the time of his nomination the Congolese nobleman was not yet even a priest. When he was ordained is not certain, but it must have been shortly after the appointment, for in 1520 King Emmanuel wrote that "he has already sung his First Mass."

There is no historical record of the date or place of Bishop Henry's consecration. It probably took place in 1521, the year in which the prince reached the age of twentysix and in which he departed from Portugal for his native country.

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King Alphonse, the Bishop's father, wrote various letters in 1526 to King John III (successor to Emmanuel who died in 1521) in which mention is made of his son. In one he describes his son's zeal and the great esteem he enjoys: "Our son, the Bishop, asks and pleads with us often to allow him to travel all over the kingdom with those priests whom he has as helpers. These are four-an insufficient number even for the celebration of a Pontifical Mass. How could they suffice for the evangelization of a vast kingdom? We do not wish to permit him to depart. The visit to the provinces would demand an infinite amount of time. It would be necessary that many Fathers assist him. Moreover, if he should undertake a trek throughout the country at a great distance from the capital, there is reason to fear that he might be poisoned. What extreme sorrow his death would bring us! Without him we could not live longer, for this son whom we love tenderly, is a source of great consolation to us and the whole kingdom. Without him, the kingdom would be plunged into darkness."

In another letter, the Congolese king, eager to promote the spread of the Faith in his kingdom, asks the king of Portugal to provide that the capital of the kingdom be raised to a see-city and that an auxiliary Bishop be appointed for his son. In a letter of October, 1526, Alphonse asks the Portuguese king to send physicians and medicines to the Congo. He mentions that his son is gravely ill.

The last notice concerning this African Bishop is found in a letter the Bishop's father wrote on March 25, 1539, to John III. Speaking of a nephew who was about to leave for Lisbon, Alphonse declares: "He was formerly in Lisbon, at the time when our son, Bishop Henry (may he enjoy glory) sojourned there." The parenthetical expression (like "May he rest in peace!") is an allusion to the fact that the son of the great Catholic Congolese ruler had died sometime before.

(Source: L'Ancien Royaume de Congo by Msgr. J. Cuvelier, former Vicar Apostolic of Matadi (Congo) and Member of the Royal Colonial Belgian Institute. Desclée, Brussels, 1946.)



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our Venerable Brethren around to our view. They have allowed themselves to be moved by the assurance which they have that this promotion will be very advantageous for the propagation of our Faith . . ." The Cardinal-advisers to the Holy Father apparently were not too much in favor of the appointment of one so young to a bishopric.

The Holy Father, although acknowledging the good qualifications of the prince, urged the king of Portugal to entrust him to men versed in theology and canon law so that they might give him more profound instruction in these branches.

Two days later in a consistory held in Rome on March 5, 1518, Leo X announced the nomination of Prince Henry as titular Bishop of Utica. He was to be an auxiliary of the Bishop of Funchal (Madeira) whose diocese included the





Scene in the Belgian Congo. Snapshot was made by Father Richard Winters in his endeavor to supply vignettes of his mission work.

African territories evangelized by the Portuguese. The bull sent to the prince announcing his election was dated May 8, 1518.

Since the canonical age required for the episcopacy was thirty years, and since Prince Henry was only 23, Leo X by a brief of May 22, 1518, dispensed the young man from the canonical age. However, there was a restriction. In view of his youth, the prince was appointed administrator of the titular see and could be consecrated Bishop only after he reached his twenty-sixth year.

Marie-Jose Sombo of the Gombe tribe handles the recorded music program of the broadcasting station at Leopoldville in the Belgian Congo. At the time of his nomination the Congolese nobleman was not yet even a priest. When he was ordained is not certain, but it must have been shortly after the appointment, for in 1520 King Emmanuel wrote that "he has already sung his First Mass."

There is no historical record of the date or place of Bishop Henry's consecration. It probably took place in 1521, the year in which the prince reached the age of twentysix and in which he departed from Portugal for his native country.

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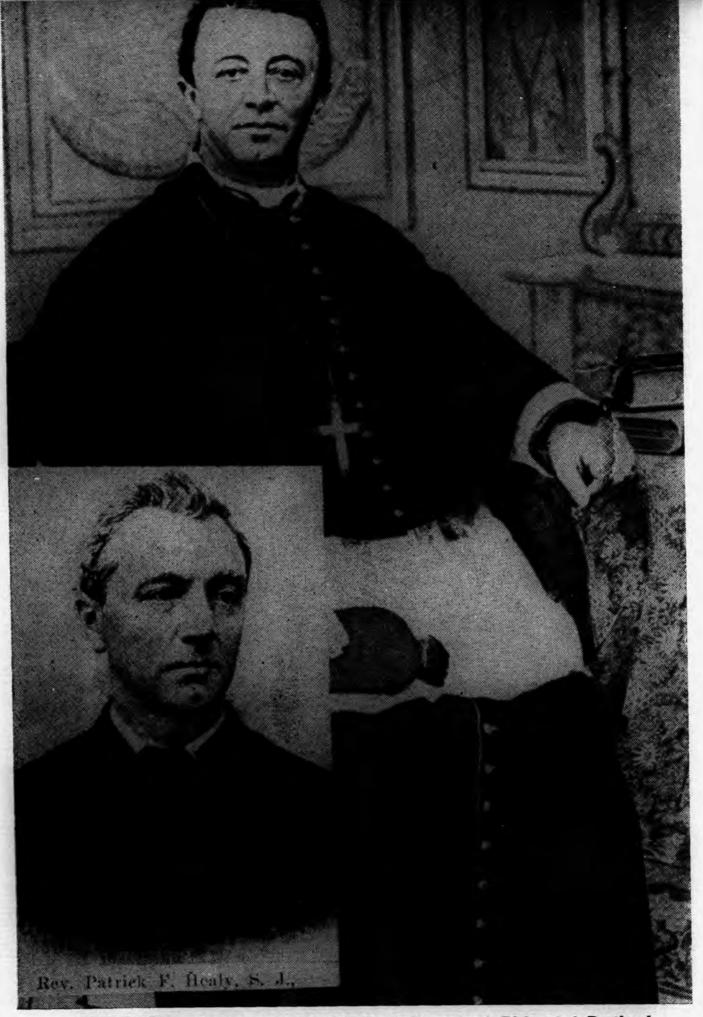
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Above: Bishop James Augustine Healy, D.D., second Bishop of Portland, Maine (1875-1900).

Below: Rev. Patrick Healy, S.J., a former president of Georgetown University. A third brother, Father Sherwood, was a distinguished diocesan priest of Boston. The Healys were children of an Irish father and mulatto mother.

BOOK NOTICES

BISHOP HEALY: BELOVED OUT-CASTE. By Albert S. Foley, S.J. Farrar, Straus and Young, 101 Fifth Ave., New York 3, N. Y. pp. 243, Price: \$3.50.

This life of James Augustine Healy, second Bishop of Portland, Maine (1875-1900), is brimful of events that make it good reading. Born of a wealthy Irish father and a mulatto slave mother in 1830, James by his talents, piety and zeal came to attain episcopal rank within the Catholic Church.

In an attractive style Father Foley describes the adventures of Father James who was the first-born of a family of ten children. (Two other brothers became noteworthy priests: Patrick, a Jesuit, and Sherwood, a diocesan priest of Boston.)

Having ransacked hitherto unused Healy files, the author fills out the gaps of the Bishop's life which up to now was known only in skeleton form. With this book we can say that the Healy historical skeleton has taken on flesh and blood. Where information was cloudy, Father Foley clears up the doubt in many instances. Thus, for example, he authoritatively proves that James' mother Elizabeth was Georgiaborn, that she died in her native state and that her husband never brought her to the North to legalize their marriage which seemed (to some) an illegal union.

Not only the high tides of James' life are given us, e.g., his ordination, chancellorship, pastorate in a fashionable parish, and consecration, but also the low tides, like James' worry over the absence of documentary proof for his legitimacy of birth (since illegitimates).

macy is an impediment to ordination), and his legal frays before the Roman ecclesiastical courts with the erratic Père Ponsartin, one of his diocesan priests. In the latter instance the good Bishop decided to hand in his resignation rather than fight to the finish. The Holy Father, Leo XIII, did not accept the resignation and urged James to stay on as shepherd—to Portland's gain. The Pope himself intervened to settle the case, not entirely in James' favor, however.

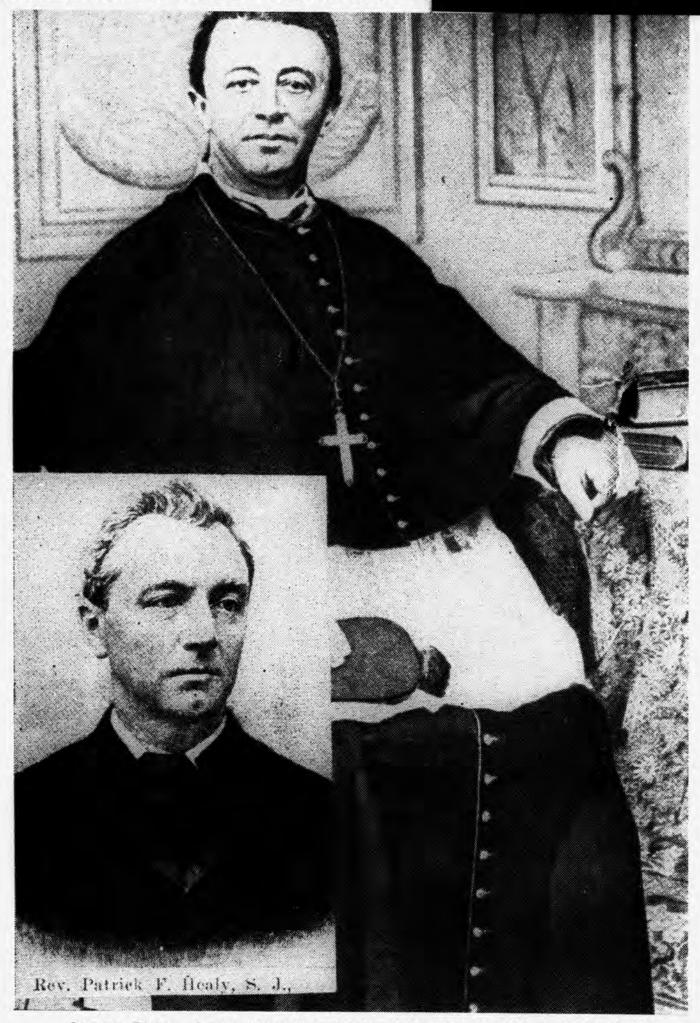
When Bishop Healy rendered his soul to God at the age of 70 after an episcopacy of 25 years, he left behind him an enviable record, one of which any Bishop could be proud.

We said the style of the book is attractive. But we think in a few instances the author went a little too far in trying to sustain interest. To cite an example, on page 130, he says the following of the diocesan consultors (priests) holding session with the new Bishop for the first time:

"Though each of these had hoped to occupy the ornate chair at the head of the council table that James now filled, they cooperated willingly in the task of forming the policies and influencing the decisions of the new bishop."

How could the thoughts of these men be known in a case like this?

Father Foley presents many humorous anecdotes concerning the life of the Bishop. He omits the following which has as its source no less a personage than Cardinal O'Connell of Boston who succeeded Bishop Healy in the Portland see. The scene of the event is the North American College



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"At the end of the dinner in our refectory, as the prayer finished and we started to join the procession of students to the chapel, Bishop Healy stepped backward and motioned me to precede him, whereupon I bowed and said to him, 'Oh, no, Bishop, after you.' To my remark, which was an act of politeness and deference, he said, with a broad smile and a twinkle in his eye, 'After me! Oh, I see,' he went on in a bantering tone, 'so that is what is in the future; you are coming after me.' I paid no attention to all this at the moment, but later, after my installation as his successor, good Father Mc-Donough, who was with us as guest on that occasion, reminded me of the little prophetic incident, and revealed to me what, of course, I had never hitherto suspected, that during the voyage home and in his later illness Bishop Healy referred again and again to what he called his little prophecy and spoke of me with the greatest concern and friendship. Naturally, this revelation, coming directly from Father McDonough, who had been such a constant companion of Bishop Healy and knew his mind and heart intimately, not only surprised me, but touched me deeply." (Recollections of Seventy Years, page 217.)

We think the author committed a fault of omission when he failed to mention in his foreword the monthly magazine OUR COLORED MISSIONS and its dynamic editor, the Rev. Dr. Edward C. Kramer, as a source of Healy information. Referring to previously published studies on Bishop Healy, Father Foley cites four works containing brief items. Heading the list is Josephite Father John T. Gillard's Colored Catholics in the United States. But Father Gillard clearly in his text (page 185) gives credit to OUR

COLORED MISSIONS as his source. And Father Foley himself in his book (page 109) quotes a letter that appeared in OUR COLORED MISSIONS for May, 1933, in reference to Bishop Healy's pastorate.

It seems to us that the "Negro ancestry story" of the Healys would have remained unknown generally if Father Kramer had not investigated the case, wrote about it in his magazine and welcomed comments. Father Kramer, incidentally, made his investigation to disprove a claim that the Healys were part-Indian and not part-Negro. Father Gillard's excellent historical work did much to publicize the findings of Father Kramer.

Father Foley tells us in his foreword that the idea of writing this Healy biography came to him during a question period which followed a lecture he delivered at Howard University, Washington, D. C. One of the colored students, a non-Catholic minister, posed the embarrassing question: "Why is it that no Negro priest can ever hope to rise in the ministry to become a bishop in your church?" "There was, in the history of the American Church, a great priest, whose ancestry and life certainly answer this question in large part," declares the author in his foreword. To be honest, we do not believe that this biography answers the question satisfactorily.

The whole issue pivots around the answer to one question: "Was Bishop Healy considered a Negro during his lifetime?" And we do not hesitate to say that it seems evident that he was not considered a Negro in the sense we take that term today. In other words he neither identified himself with the Negro group nor was he generally acknowledged as a Negro in the communities in which he lived. THE NEGRO YEARBOOK for 1952 gives the social definition of a Negro as follows: "Everyone having a known

(italics of the Yearbook) trace of Negro blood in his veins, no matter how far back it was acquired. Thus, the social definition is dependent upon community knowledge of racial ancestry, with or without physical racial visibility." (page 1.)

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Throughout the book the author leaves traces that verify our assumption. Surely, some people knew that the Healys were of mixed ancestry, but this fact was always whispered, always mentioned in hushed tones as though the Healys would be embarrassed to know it was being adver-Thus, for example, describing the troubled soul of Father James over his ancestry, Father Foley writes: "He knew that his story was whispered from mouth to mouth in the churchlore of the Boston Catholics. He feared this would render it impossible for him to aspire to a dignified and fruitful ministry among them." (page 57)

Again, Father Foley tells us the following, speaking about a few clerical gossipers: "A few, however, were brutal enough to cast reflections on Father James and his family because of their colored ancestry. Some even spread the story that the Negro cook at the rectory was really his mother." (page 101.) If the Boston pastor's Negro ancestry was something rather well-known around Boston one wonders why gossips would need to spread such a story. Is there anything wrong with a colored priest (i.e., one known to be such by his community) having his mother take care of his household?

The gossip seemed to have followed poor Father James even to Portland. Even the good Sisters there "noticed the tell-tale black streaks beneath his fingernails and heard all of the parish and diocesan gossip that confired suspicions about his humble origin." (page 172.)

That the Bishop himself was usually reticent, or even evaded the issue,

about his mixed ancestry the author clearly proves:

"Feeling settled and secure in his own diocese and assured of the affection of his fellow Catholics, he felt less and less reticence about the obvious facts of his ancestry. In addressing one of the sodalities in Portland, he told them frankly that his mother was an octoroon, . . . True, Bishop Healy did discourage research into his life and his background. To a young man who wished to write his biography, he wrote stiffly that all he wished to be published about himself had already appeared in Appleton's CYCLOPEDIA OF BIOGRAPHY. There his mother is described as a scion of an aristocratic Southern family, which no doubt was literally true. With reason, James shunted off inquiries about the family background by saying that his mother was from Santo Domingo (not a too unlikely surmise), or that she was from an old Virginia family. At all costs, he was concerned with drawing a veil over the slave background, keeping it as a family secret even from his younger brothers and sisters." (pages 217-218.)

One seeks in vain for any reference to contacts Bishop Healy might have had with prominent colored people, at least Catholics. The only instance that looms up as a ray of hope doesn't give us satisfaction:

"He annually wrote a letter of recommendation for a representative of the AMERICAN TRIBUNE, a colored Catholic newspaper published in Cincinnati. He praised the aims and achievements of the paper and of the colored Catholic Congress, and he urged his people to help support their projects. He personally did not take active part in the movement. Invited each year to give an address or to appear at their annual convention, James preferred to decline the honor, pleading poor health or some other excuse. In 1892 he

wrote that he had some apprehension about conventions held on such strictly racial lines. He preferred to remember and remind them that 'We are of that Church where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, slave nor freeman, but Christ is all and in all'." (page 217.)

Patrick, the Bishop's brother, was admitted into the Jesuit order, but not as a person identified with the colored group. We let Father Foley tell us about it:

"For a while, James had seriously contemplated a career in the Jesuit order. But upon full consideration of the matter, he decided that God had blocked off that possible vocation. The mere fact that the novitiate was at Frederick, Maryland, in a slave state, was enough to rule it out. Patrick, whose skin-color was lighter than James' might possibly have risked admission to a religious order, most of whose members were Marylanders, and all of whose studies would be made in Maryland or in the District of Columbia." (page 36.)

If Bishop Healy had been well-known as a Negro in the Boston area (if not elsewhere) one wonders why his elevation to the episcopacy was not heralded as something extraordinary, since he would have been the first Negro Bishop in the history of the United States. Such a revelation would have done something for the preservation of the faith among the newly freed slaves and for the promotion of better relations between white and colored Catholics, especially in those days, ten years after the close of the Civil War.

Cardinal O'Connell of Boston describes Bishop Healy, his predecessor in the see of Portland, as follows: ". . . His family came originally from Georgia. He had received an excellent education in the best schools of Amer-38 ica and was ordained at Saint Sulpice in Paris. He was rather undersized in stature and of a very dark and swarthy complexion. . ." (Recollection of Seventy Years, page 216.) Was the Cardinal (who wrote this part of his autobiography in 1933) unaware of Bishop Healy's part-Negro ancestry and thus spoke of his complexion as he would that of any other white person? Or did he know it, but preferred not to mention it because it was something to be kept private?

Needless to say, we are in no way concerned about whether the Healys should have "passed" (crossed the color line) or not. That is a step which every colored person "betwixt and between" is perefectly free to take after careful reflexion. But we do believe that a person of Negro ancestry who did not identify himself with the Negro group (or who was not clearly acknowledged as a Negro by his community) should not be cited as an example of how a Negro attained the high office of Bishop in the Church. Such a person did not have to face all the odds that one generally known as a Negro has to face. It is true that a person of Bishop Healy's dark complexion would arouse in one seeing him thoughts about mixed ancestry. But one could equally suspect (e.g., from the photograph in the front of Father Foley's biography) that the Bishop was of some mixture other than Negro, like Indian or Italian or Spanish. Thus his external appearance should have been no great hindrance to his being accepted in white social circles, especially in the North. Who does not see even here in the very dark-skinned Mexicans, South Americans, Italians, etc., enjoying all the privileges of the whites?

And so we say that the author by this Healy biography has not answered in large part the question proposed after his lecture at the University; for the simple reason that Bishop Healy did not identify himself with the Negro group; or, if he did, it was surely in an enigmatical manner, and the answer would still be unsatisfactory. We need only recall that Protestant Negroes can - and do - boast that the majority of their clergy are Negroes. We know, for sure, that this biography would not have given a satisfactory answer to the late Dr. Carter G. Woodson, eminent non-Catholic Negro American historian—judging from the contents of a letter he wrote us some years ago in which he makes a passing mention about the Healy brothers'

being classed as Negroes.

In conclusion, despite our disagreement just discussed, we heartily recommend the book, both for its lively style as well as for the colorful life of its subject. After all, the life of Bishop Healy shows what one who is de facto of Negro ancestry can achieve in America if his color is overlooked. In other words, it is another striking refutation of the heretical opinion which would make people of Negro blood essentially inferior to whites. The second Bishop of Portland, Maine, by his talents, piety and zeal was a great credit to the Church in America.

-C. A. L.



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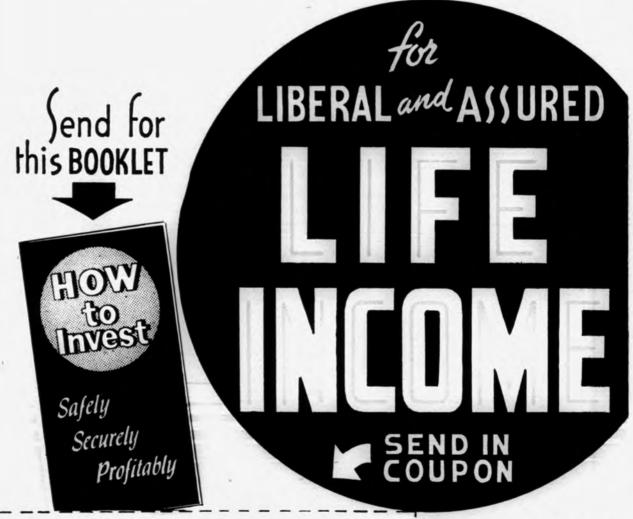
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- DEDICATION . . Sacred Heart Wayside Shrine
- CENTENNIAL . . . St. Joseph's Academy
- VISIT TO Keesler Air Force Base
- CIVIC RECEPTION . . St. Augustine's Seminary
- HONOR GUEST . . . Nativity Church, Biloxi

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HONOR GUEST . . . Nativity Church, Biloxi

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THOMAS CARDINAL TIEN, S.V.D.
Archbishop of Peking, China Shrine ademy Base minary Biloxi

A Sacred Heart shrine facing U.S. 90 was dedicated at St. Augustine's Seminary on Jan. 16. Thomas Cardinal Tien, S.V.D., officiated. Archbishop Rummel, S.T.D., of New Orleans preached the sermon. His Excellency, Bishop Richard O. Gerow, S.T.D. of Natchez led all in prayer.

Someone asked the question: Why all the pomp and circumstance over the mere dedication of a small shrine—a Cardinal, an Archbishop, Bishop and even brass bands.

The affair is not a 'mere dedication of a small shrine'. Rather it is an external tribute of love in return to the Sacred Heart of Jesus Who has so much loved men.



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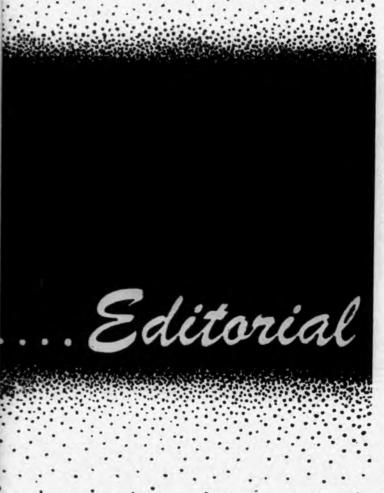
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Thousands of motorists and passersby on Highway 90 will salute the Sacred Heart and be moved to make acts of love and contrition! Reparation will be made to the Sacred Heart for all the profanations which He receives from men! The Sacred Heart with outstretched arms and as King of the Highway will bless and love those who pass by! He will soothe broken hearts and assuage anguish and grief! He will look into the hearts of those about to commit sin and His chaste glance will turn them from their evil intentions!

More yet, this roadside shrine to the Sacred Heart is the product of the love of Mr. Joseph Ellicott and of Fathers Mateo and Larkin of the Sacred Hearts Fathers, whose special vocation it is to spread love and devotion to the Sacred Hearts of Jesus and Mary. It is further an expression of the love and devotion with which the members of the Society of the Divine Word esteem the Sacred Heart of Jesus.



Finally, this shrine is a concrete manifestation of the love of the Sacred Heart as shown by the men of the Retreat League of St. Augustine's Seminary and by special friends of the Seminary. Without their sacrifices, without their sweat, without their deep devotion to the Sacred Heart, this shrine would not have been possible!

God grant the noble purpose of this magnificent shrine to be realized. God grant that many souls come to know of Him and His boundless love for man.



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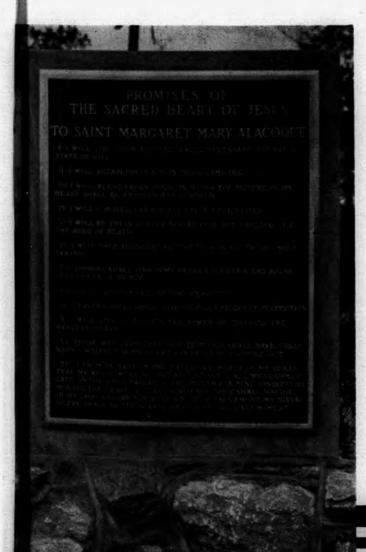
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Dedicatory plaque at the shrine.

Bronze plaque at the shrine site calls to mind the 12 promises made by the Sacred Heart of Jesus to St. Margaret Mary.



'O God Who has mercifully deigned to grant us in the Heart of Thy Son so wounded by our sins—the infinite largess of Thy love, grant we beseech Thee that in rendering to Him the homage of our devotion and our love, we may also worthily fulfill our proper work of reparation to Him!'

INTENTIONAL SECOND EXPOSURE

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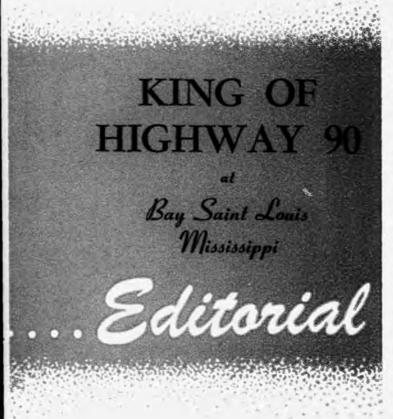
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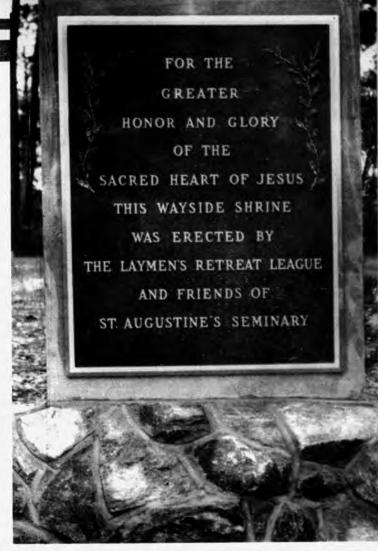


Thousands of motorists and passersby on Highway 90 will salute the Sacred Heart and be moved to make acts of love and contrition! Reparation will be made to the Sacred Heart for all the profanations which He receives from men! The Sacred Heart with outstretched arms and as King of the Highway will bless and love those who pass by! He will soothe broken hearts and assuage anguish and grief! He will look into the hearts of those about to commit sin and His chaste glance will turn them from their evil intentions!

More yet, this roadside shrine to the Sacred Heart is the product of the love of Mr. Joseph Ellicott and of Fathers Mateo and Larkin of the Sacred Hearts Fathers, whose special vocation it is to spread love and devotion to the Sacred Hearts of Jesus and Mary. It is further an expression of the love and devotion with which the members of the Society of the Divine Word esteem the Sacred Heart of Jesus.

Finally, this shrine is a concrete manifestation of the love of the Sacred Heart as shown by the men of the Retreat League of St. Augustine's Seminary and by special friends of the Seminary. Without their sacrifices, without their sweat, without their deep devotion to the Sacred Heart, this shrine would not have been possible!

God grant the noble purpose of this magnificent shrine to be realized. God grant that many souls come to know of Him and His boundless love for man.



Dedicatory plaque at the shrine.

PROMISES OF THE SACRED HEART OF JESUS TO SAINT MARGARET MARY ALACOQUE 1.1 WILL GIVE THEM ALL THE GRACES NECESSABY FOR THEIR STATE OF LIFE HE I WHA BLESS EVERY HOUSE IN WHICH THE PICTURE OF MY HEART SHALL BE EXPOSED AND HONORED.

V. I WILL BE THEIR REPUGE DURING LIPE AND ESPECIALLY AS THE HOUR OF DEATH.

VI I WILL SHED ABUNDANT BLESSINGS BYON ALL THEIR UNDER

VII-SINNERS SHALL FIND IN MY HEART A FOUNTAIN AND BOUND LESS OCEAN OF MCRCY.

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IX- FERVENT SOULS SHALL RISE SPEEDILY TO GREAT PERFECTION

X | WILL GIVE TO PRIESTS THE POWER OF TOUCHING THE HARDEST HEARTS

AT-THOSE WIS PROPACATE THIS DEVOTION SHALL HAVE THEIR SAMES WRITTEN IN MY HEART NEVER TO BE BLOTTED OUT.

XILL PROMISE THEE IN THE EXTESSIVE MERCY OF MY HEART.
THAT MY ALL POWERPUL LOVE WILL SHART TO ALL WHO COMMON
ARE ON THE PIRET FRIDAY OF THE MONTH FOR NIME CONSECUTIVE
CONTHS THE GRACE OF FINAL PENILENCE THEY SHALL NOT DIE
N MY DISPLEASURE NOR WITHOUT THEIR SACRAMENT, MY DIVINO

Bronze plaque at the shrine site calls to mind the 12 promises made by the Sacred Heart of Jesus to St. Margaret Mary.



'O God Who has mercifully deigned to grant us in the Heart of Thy Son so wounded by our sins the infinite largess of Thy love. grant we beseech Thee that in rendering to Him the homage of our devotion and our love, we may also worthily fulfill our proper work of reparation to Him!'

CARDINAL TIEN Visits the Gulf Coast . . .

His Eminence Arrives at the Seminary - January 5th



Greeted by Bishop Gerow and civic delegation



With the graduating class of the Minor Seminary.





Visit to the Blessed Sacrament upon Arrival





Greeted by Seminary Professors



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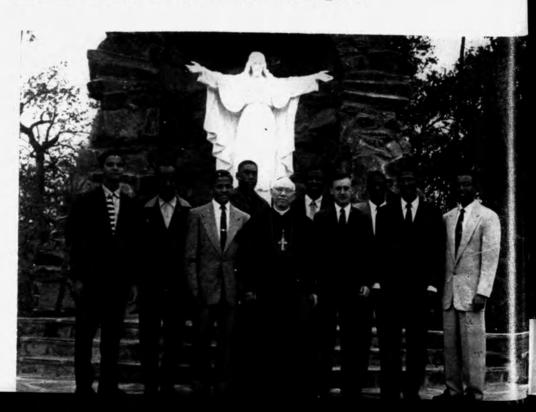
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ST. AUGUSTINE SEMINARY SHRINE SITE

Hubert Singleton, S.V.D.

On Sunday, January 16, there was dedicated at St. Augustine's a shrine, unique through all the South. As His Eminence, Thomas Cardinal Tien, exiled Archbishop of Peking, China raised his voice in prayer he called down a blessing upon a project that was long months in its consummation, but which for the spiritual good it is hoped to achieve, is more than worth the efforts it cost. The Sacred Heart of Jesus highway shrine now standing so majestically on a knoll overlooking U.S. 90 at Bay St. Louis, Miss., is the result of long, careful plans. It is the first Sacred Heart highway shrine of its kind in the southland.

The Rev. Francis Larkin, SS.CC., of Washington, D.C., priest-apostle of the Sacred Heart devotion, Mr. Joseph J. Ellicott, lay-apostle from Chicago and the Very Rev. Robert E. Pung, S.V.D., Rector of St. Augustine's Seminary were instrumental in locating the imposing shrine at our seminary. The Laymen's Retreat League, headquartered at St. Augustine's, and friends of the seminary financed the shrine at the encouragement of Very Rev. Father Pung.

The first move made towards erecting this devotion spot for highway travelers was that of selecting the site. Where the U.S. Highway 90 runs through St. Au-

Mr. Joseph Ellicott and Father Larkin select the site for the shrine.





Rubble stone, limestone and flagstone went into the shrine's construction.

gustine Seminary's property Rev. Father Larkin and Mr. Joseph Ellicott noticed a wooded knoll rising gently to a height overlooking the busy tourist travelled route. knoll, they saw, was situated in such a way that travelers approaching from both the east and the west can catch sight of an object prominently placed on it. The knoll is in view from a quarter of a mile off in both directions. The two further observed the inviting atmosphere created at the site by its wooded surroundings. Tall Southern pines, sweet magnolias, live oaks and white oaks crown the knoll. It was here they decided to erect a Sacred_Heart highway shrine for the greater glory of Him Who is being called King of the Highways. It was to be the first of its kind in the South. Previously, Mr. Ellicott and Father Larkin had selected sites and had seen the erection of such shrines in Washington, D. C., just off S. Dakota Ave., New York City and Milwaukee, Wis. Very soon they hope to see a similar shrine in Los Angeles.

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construct the shrine were Mr. Thaddeus Boucree, master craftsman from New Orleans, Mr. John Dautrieve, Mr. Raphael Favre, Mr. Andrew Lizana and Mr. Paul Gorman—these latter all accomplished workmen. Ground measurements were made from blueprints and markers were placed preparatory to excavating the wide foundation pit. Into the excavations reinforced concrete was poured. With the base made ready, a load of stone arrived by rail freight from a Washington, D. C., stone yard. Rubble stone, limestone and flagstone had been selected to go into the project according to the plan-suggestion of Mr. Joseph Ellicott, designer of the shrines now being located over the nation. Proceeding carefully on a kind of work hitherto not attempted by them, Mr. Boucree and the other men laid stone upon stone.

As soon as the stone work was completed, the workers turned to laying the flagstone platform, the concrete walks and steps to be placed in front of the site. Upon these travelers seeking a brief prayer-stop could approach the shrine from the highway shoulder some 90 feet away. At length a pedestal was constructed upon the platform. Upon this pedestal the heavy Sacred Heart statue was hoisted into place. In Italy the

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By mid-morning many priests, Brothers, Sisters and lay people had gathered. At 9:00 in the morning the Very Rev. Robert E. Pung, S.V.D., Rector of St. Augustine's, sang a High Mass. The Rev. Rector was the leading spirit behind the erection of the South's first Sacred Heart highway shrine. It was he who welcomed the idea in the first place and first began to pave the way towards its completion. He interested the Laymen's





Mr. Boucree (left) and Mr. Lizana lay the foundation.



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On the seminary's front lawn, both bells had been set up on a wooden platform which was brightly garlanded. His Excellency, Most Rev. Bishop Gerow approached the platform in procession from the chapel. He was preceded by the seminary community, candidates, students, Brothers, seminarians and priests. Devout members of the laity and Nuns who were present came behind the Most Rev. Arrived at the platform Bishop. the prayers were said by which he called down God's benediction upon the bells, dedicating both to the service of the Church.

Promptly at 2:30 in the afternoon the long parade to the shrine site began. Leaving St. Augustine's it moved through the streets of Bay St. Louis, along the beautiful, treebordered Beach Road, until it reached the U. S. Highway 90 lead-



As shrine construction progresses, crated statue arrives from Italy. Very Rev. Father Provincial (with hat) watches proceedings with seminarians.

ing directly to the shrine site. On the highway, State Troopers had rerouted all traffic which would interfere with the proceedings at the shrine.

In the parade four bands took part. Three hundred airmen from nearby Keesler Airfield marched in military array. The Keesler Field Band played briskly as the Airmen marched. Behind the Airmen's band marched the school bands of St. Stanislaus College at Bay St. Louis, St. Mary's Academy at New Orleans and Sacred Heart Academy at Biloxi, Miss. An honor guard to the Cardinal was formed by twenty Knights of Peter Claver, while honor guards for the Archbishop and Bishop were formed by twenty Knights of Columbus. All Knights were in full regalia.

Arrived before the shrine, the parade joined the several thousand of the faithful who had gathered there. Up to the summit of the gently rising knoll the Prelates and priests were escorted. They arranged themselves on both sides of the stone shrine.

(Continued on page 54)

INTENTIONAL SECOND EXPOSURE

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Cardinal Jien Visits the Gulf Coast . . .

DEDICATION of SACRED HEART SHRINE at SEMINARY ...







Solemn Incensing of the Plaques by His Eminence.

Sacred Heart Academy all-girl band in parade from Seminary.

Festive Sermon delivered by His Excellency, Archbishop Rummel, S.T.D.

High Degree Knights of Peter Claver in parade to Shrine.

Part of the huge throng which witnessed the ceremonies.

Procession arrives at Shrine on Highway 90.



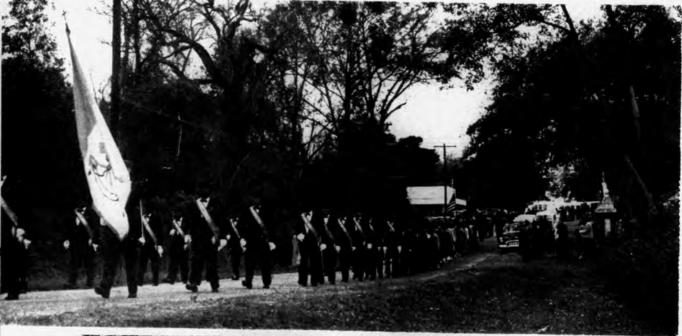




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SHRINE SITE

(Continued from page 51)

Dedication of the shrine by His Eminence followed immediately. It consisted of a prayer sung by the Cardinal, with a sprinkling and incensing of the stone structure and the now unveiled statue. The Cardinal, assisted by the Master of Ceremonies, Rev. Leonard Olivier, S.V.D., then proceeded to bless the bronze plaques at the site, one on each side of the knoll. The plaque which had been erected at the east side of the knoll bears in bronze relief letters the 12 Promises of the Sacred Heart to St. Margaret Mary. The other, at the west side, bears in similar letters the words of dedication.

As the Cardinal completed the blessing of the plaques he was escorted to his throne placed on the shrine's flagstone platform.

His Excellency, Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez, led the large crowd in making the Consecration to the Sacred Heart. There, before the shrine, the several thousand people prayed aloud with their Bishop from the beautifully printed souvenir booklets given to them before the program began. Passersby could hear the Bishop praying: "O Sacred Heart of Jesus, Who didst make known to St. Margaret Mary Thine ardent desire to reign over Christian families, behold us assembled here today to proclaim Thine absolute dominion over us." In response the faithful prayed: "Henceforth we purpose to lead a life like unto Thine so that amongst us may flourish the virtues for which Thou didst promise peace

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The dedication program ended with solemn Benediction of the Blessed Sacrament by His Eminence, Thomas Cardinal Tien. The Cardinal knelt before the Blessed Sacrament at the open air shrine with highway traffic streaming by. Behind him knelt the large crowd as he gave the triple blessing which closed the dedication program.

Shrine site while ground is being prepared and seeded for grass.



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The text of the archbishop's sermon follows:

"Learn From Me For I Am Meek and Humble of Heart; and You Will Find Rest for Your Souls."

Matt. XI, 29

CHRIST, KING OF THE HIGHWAYS

Venerable and inspiring is the custom which has for centuries prompted devout Catholics in many parts of the world to erect symbols of our holy faith in public squares, along the highways and on mountaintops as reminders of divine protection and the intercessory power of the Mother of God and the Saints amidst the dangers which so often are present in public thoroughfares. Many a hilltop or mountain cliff is crowned with a monumental Crucifixion which in silent solemnity recalls the love of the Son of God sacrificing His life on the Hill of Calvary; numerous and manifold are the shrines in public places dedicated to the honor of the Immaculate Mother of God to recall her purity, her holiness, her sweetness and her power at the throne of her Divine Son; frequently cities and towns honor their patron Saints by erecting statues of them in public squares and circles to invoke their protection and prompt the offering of prayers for their intercession and guidance.

In our own country such symbols of faith and piety are gradu-

ally appearing in our midst. May we refer to the St. Frances Xavier Cabrini statue on Canal Boulevard in New Orleans, the recently erected statue of St. Paul the Apostle on Gentilly Highway and the beautiful group of the Holy Family on the facade of the new motherhouse of the Sisters of the Holy Family, and who has not been impressed by the gigantic figure of Christ that crowns the summits of the Andes Mountains called "The Christ of the Andes."

Thus the Catholics of America are not unprepared for a ceremony like the one in which we are privileged to participate today. And yet there is a distinctive significance in the dedication of this shrine to Christ under the title KING OF THE HIGHWAYS. This ceremony is a part of a movement which we hope may become nationwide, aye worldwide. many generations the all-embracing love of the Sacred Heart of Jesus for all humanity has been recognized and honored in special acts of devotion within the sacred precincts of our churches, the class-

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Under the inspiration of our Sovereign Pontiffs, families, parishes, cities, nations and the world at large have been consecrated to the Sacred Heart of Jesus. world for the Sacred Heart, and the Sacred Heart for the world" has become a watchword of faith and confidence. Now the movement is on to remind all who pass by the way of this intimate relationship between the Sacred Heart of Jesus and each individual human soul. Wayside shrines like this will bear public testimony to the love that prompted Jesus to shed His last drop of Blood, His Most Precious Blood, for the redemption of mankind. Wayside shrines like this will remind young and old, rich and poor, humble and great that this Divine Heart still loves them and that Christ's Hands are constantly extended in benediction over them.

In an age when atheism is being boldly preached in defiance of Christ's teachings and the Christian way of life such wayside shrines will in their silent solemnity remind the world that there is no way of life worth following, no truth worthy of acceptance, no life deserving of human effort save that which stems from the Sacred Heart of Christ Who proclaimed and proved Himself to be for all men "the Way, the Truth and the Life".

Wayside shrines of the Sacred Heart dotting our cities and countrysides, our plains and our mountains will serve as warning signals, more effective than red lights and police sirens, that human lives are precious in the Mind of God and that they who selfishly and rashly redden with human blood our fair thoroughfares and inflict death upon thousands of human beings, must one day render an account of their cruelty to the Sovereign Judge of men. His outstretched arms will be symbols of protection to the wayfarers, prompting them to utter a prayer for the Savior's mercy; those same outstretched arms will also suggest caution and sober care to the drivers of motor vehicles.

This particular shrine is intended to serve yet another very sublime purpose. It is to stand as a symbol of the solicitude of the loving Heart of Jesus for the conversion to the true faith of our brethren of the Colored race. Standing here by the roadside, this beautiful figure of Christ with His Sacred Heart exposed will preach silently yet with convincing eloquence that His love extends to all men, that His invitation: "Come to me, all you who labor and are burdened, and I will give you rest," (Matt. XI, 28) goes forth to all without exception, that no one is excluded from the apostolic ministry of those to whom He gave the mandate to preach to all nations, to teach all truth, to apply all grace under the guarantee that He would be with them all days to the consummation of the world. The outstretched arms of Christ, the King of the Highways, will beckon all to seek and find truth and grace, mercy and love, joy and consolation within the bosom of His Holy Church and in His promise of peace in time and of bliss in His heavenly kingdom.

Thus, then, we hail with gratitude and joy this inspiring contribution to the religious life of your state and Gulf Coast. We thank the good Fathers of the Divine Word for the sponsorship which they have given to the construction of this beautiful monument of prayer and devotion. We thank His Eminence the Cardinal Archbishop of Peking who deigns to bless this glorious shrine even as his heart bleeds in union with the Heart of Christ for his bereaved flock. We are grateful to Most Reverend Richard O. Gerow, Bishop of Natchez, for the fostering encouragement which he has given to the project. To the Very Reverend Francis Larkin, National Director of the Enthronement of the

Sacred Heart, and to Mr. Joseph Ellicott, zealous promoter of the Wayside Shrine Movement, we offer felicitations on the leadership which they are giving to the shrine program; to the members and friends of the St. Augustine's Seminary Laymen's Retreat League we offer grateful recognition for their contributions of labor and financial donations for the shrine. Bay St. Louis now takes its place with Washington, New York, Chicago, Denver and Philadelphia as leading shrine homes. May it please the Sacred Heart of Jesus to make this spot a veritable furnace whence light, warmth and love will radiate to thousands who in passing will look upon this figure of Christ the King of our Highways with faith, hope and confidence.



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King of the Highway

by JOSEPH J. ELLICOTT

A car was speeding down Chica-rhighways and by ways has congo's Lake Shore Drive late one night recently, weaving slightly in a familiar, terrifying pattern.

"Please, Sam, slow down," the frightened girl in the front seat cried.

Sam, befuddled by too many drinks, laughed at his date cockily. "It's our world tonight, honey. Don't worry about a thing."

The wild ride continued a few minutes more, when the girl staring ahead helplessly suddenly leaned forward.

"See that light ahead by the side of the road I want to stop there for a moment. Please, Sam, right there . . . now."

The car slowed, pulled to a stop. Reluctantly, Sam allowed himself to be coaxed out of the car. They walked a few feet toward the light, paused in front of a statue.

The glow in the night that caught the young couple's attention was the spotlighted figure of a Man with outstretched arms. In front of the statue was the inscription "Shrine of the Sacred Heart." The quiet, gentle look on the face of the Man held their attention . . . it pleaded for love of God and fellow man and for peace.

The young couple returned to their car without words. Sam, his head cleared, drove the rest of the way home slowly, carefully . . .

I heard of this true experience from a friend. It meant a great deal to me, because the project of placing these wayside shrines along the

sumed much of my time during the past years.

It started back in 1946. Gladys, my wife, and I had lived very happily together for 30 years. My job during most of this time was in the City Water Department of Chicago, where I am now Assistant Superintendent. After Gladys died, life ceased to have much point or meaning for me. When I lost 50 pounds, my doctor feared for my life.

I do not try to account for the dreams that came to me then. In my weakened condition, I may have been delirious. Often Gladys' face would appear. Then the figure of Christ became mixed with the face of my wife. What was she trying to tell me?

These dreams tormented me. Finally, I confided in my pastor.

"Joe," he said, "you've been through a terrible heartache. The most important thing you must do is recover your health".

These dreams must not throw me, I agreed. But I did try to reason them out. Gladys, I knew, had always been devoted to the Sacred Heart. Was she trying to tell me to construct a memorial to Him?

When I told my four sisters, all of whom are nuns, of this growing idea, they, too, at first tried to discourage me. Finally, convinced by my determination, one of them said. "Joe, if you feel this so deeply, who are we to say that God hasn't given you your marching orders?"

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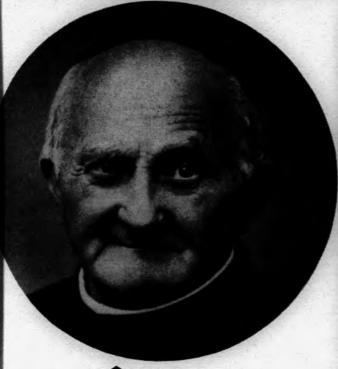
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With
Mr. Joseph
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Cardinal Tien
With the
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Arnold Janssen — whose priests began St. Augustine's Seminary. His motto was "May the Heart of Jesus live in the hearts of men!"



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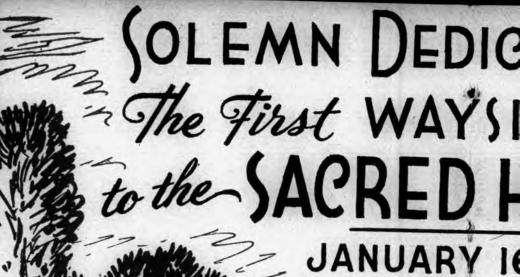
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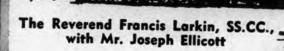






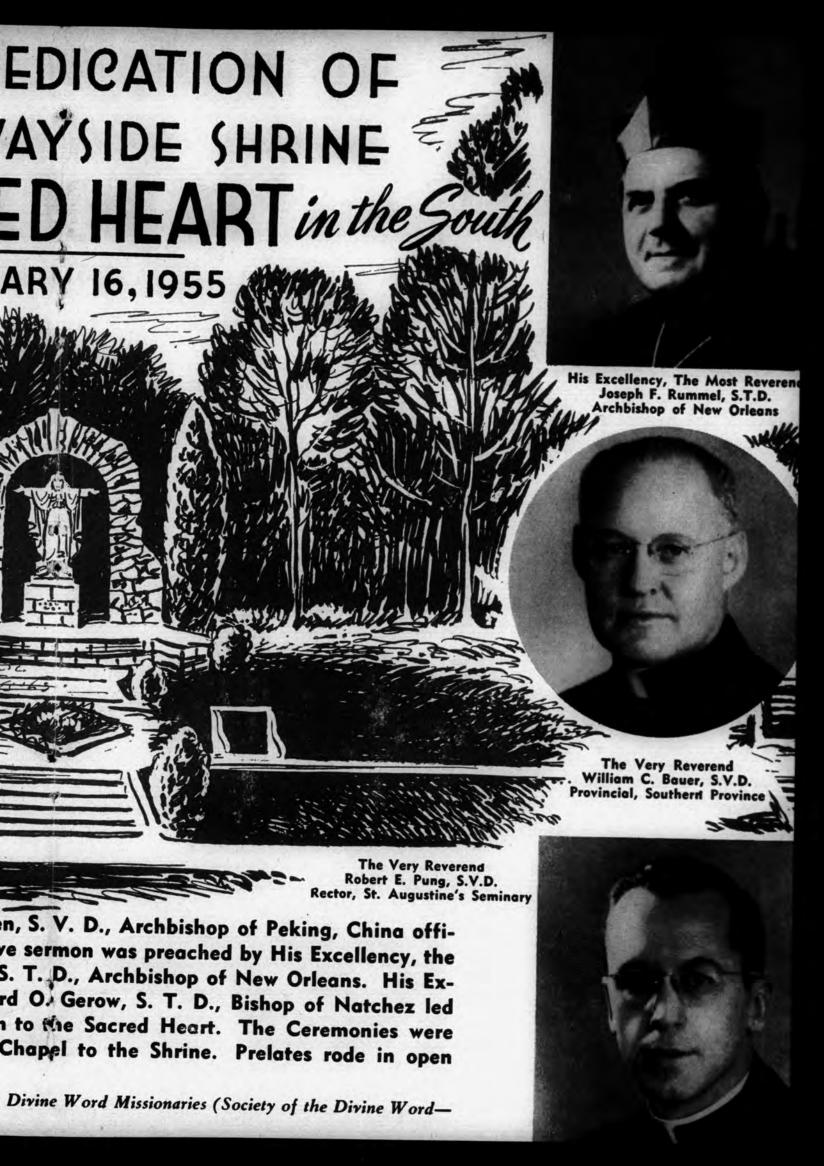


Excellency, The Most Reverence Richard O. Gerow, S.T.D. Bishop of Natchez



His Eminence, Thomas Cardinal Tien, S. V. D., ciated at the ceremonies. The festive sermon w Most Reverend Joseph F. Rummel, S. T. D., Ar cellency, the Most Reverend Richard O. Gerov the huge throng in the Consecration to the Sac preceded by a procession from the Chapel to roadsters and limousines.

St. Augustine's Seminary is conducted by the Divine Word S. V. D.)



INTENTIONAL SECOND EXPOSURE



His Eminence, Thomas Cardinal Tien, S.V.D. Archbishop of Peking, China



JANUARY I



His Excellency, The Most Reverend Richard O. Gerow, S.T.D. Bishop of Natchez



The Reverend Francis Larkin, SS.CC., with Mr. Joseph Ellicott

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EDICATION OF AYSIDE SHRINE ED HEART in the South

ARY 16,1955



His Excellency, The Most Reverence Joseph F. Rummel, S.T.D. Archbishop of New Orleans



The Very Reverend William C. Bauer, S.V.D. Provincial, Southern Province

The Very Reverend Robert E. Pung, S.V.D. Rector, St. Augustine's Seminary

n, S. V. D., Archbishop of Peking, China office sermon was preached by His Excellency, the S. T. D., Archbishop of New Orleans. His Excel O. Gerow, S. T. D., Bishop of Natchez led to the Sacred Heart. The Ceremonies were Chapel to the Shrine. Prelates rode in open



KING OF THE HIGHWAYS

(Continued from page 58)

She wrote to Father Mateo, who in turn sent the letter to Father Larkin, National Director of the Enthronement of the Sacred Heart, in Washington, D. C. He called me by phone. "Do I understand that you want to build a wayside shrine out of your own funds?" he asked.

I told him that was my plan.

"We have the spot! Can you come to Washington?" An appointment was set.

Over the years I had saved a few thousand which could be invested in such a shrine. Could this idea grow into something big? "If God wants it to be done, nothing can stop it," I repeated to myself.

Upon arriving in Washington that December day back in 1946, I was met and driven out to the southern outskirts of the city. Just off the end of South Dakota Avenue we left the pavement and bumped along on a dirt road. At the top of a muddy hill Father Larkin pointed to a spot covered with scrubby brush.

I was terribly let down. Father Larkin sensed my disappointment.

"This area is to be developed greatly," he explained. "In a short time it will be heavily traveled."

"We'll build here," I agreed.

On June 8, 1947, the first road shrine was dedicated. The muddy, scraggly hill had been converted into a carpet of green grass. Today the road is paved, traffic is heavy, and attractive homes dot the surrounding area. The figure of Christ, with outstretched arms, captures both travelers and nearby dwellers.

Each night a certain truck driver on the way home is seen on his knees for a brief prayer by the statue. Children come regularly to place flowers at the feet of their Lord.

The response to this first shrine crystallized my dream of constructing such "spiritual stoplights" throughout the country. The next was built in New York City on upper Broadway, while the altar mentioned at the start of this story was erected here in Chicago on Lake Shore Drive at Devon Avenue. Others helped in the financing. More are planned for Denver, Salt Lake City, Philadelphia and other cities.

In order that the shrines, on a smaller scale, could be made available for private homes, we established certain patent controls to prevent anyone from ever commercializing on them. Replicas, a foot high, are now available. I keep one here on my office desk.

The other day an irate woman approached my desk with fire in her eyes. She had a complaint, and her wrath exploded all over me. I hadn't been able to say a word when suddenly the storm subsided.

"What is that?" she asked, pointing to the small statue.

I told her what it was and, briefly, what it meant to me.

"Where can I get one?"

I wrote out the address for her. Suddenly, the complaint didn't seem to be important to her at all. We straightened it out quickly.

No longer am I uncertain about my vision of the shrine. I make myself available to go any place in the world at my own expense, to help expand this project.

Meanwhile, the dream of making Christ King of the highway is coming closer to reality every day. Cardinal Jien Visits the Gulf Coast ...

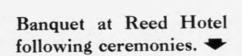
ST. JOSEPH'S ACADEMY IN BAY ST. LOUIS CELEBRATES

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Festive preacher, the Rev. Edward Sheridan, S.J.

Members of the Hierarchy flank His Eminence with Knights of Columbus; Sisters of St. Joseph form background.







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Members of the Hierarchy flank His Eminence with Knights of Columbus; Sisters of St. Joseph form background.



Banquet at Reed Hotel following ceremonies.







Cardinal Tien blesses bronze statue of St. Joseph and Child Jesus. t h T es tr ri

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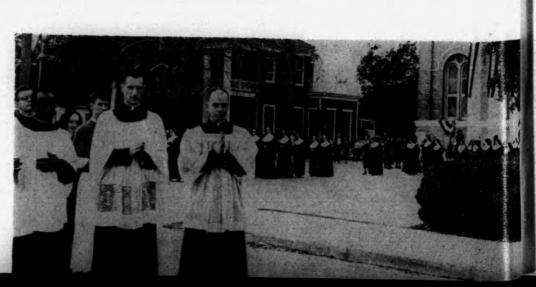
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♦ The Girls Choir with Sisters of St. Joseph.

The Recessional 64





THOMAS CARDINAL TIEN

St. Augustine was honored by the presence of His Eminence Thomas Cardinal Tien who was escorted here by limousine and patrol service on Jan. 5 after his arrival in the Crescent City. The following day His Eminence presided at the Solemn Pontifical High Mass celebrated by His Excellency, Bishop Gerow of Natchez, in the church of Our Lady of the Gulf, in Bay St. Louis, commemorating the 100th anniversary of the Sisters of St. Joseph at Bay St. Louis. His Excellency Bishop Schexnayder, Auxiliary Bishop of Lafayette, La., preached the sermon and Archbishop Rummel of New Orleans attended as Honor Guest.

Prior to the Holy Sacrifice a bronze statue of St. Joseph was dedicated by Cardinal Tien.

FATHER KING SPEAKS

Father Clifford King, SVD, one of our Society's first American missionaries to enter the foreign fields back in the '20's gave the community an instructive talk on Communism in China as he witnessed it personally and on what others have told him. The two main points delineated by Father King were the diabolic deception of Communism and the groveling fear which it in-

stills in the hearts of the Chinese people.

KING OF THE HIGHWAY

"Not to us, O Lord, not to us, but to Thy name give glory." This was the hushed prayer of our community as a crimsoned Cardinal, purpled Bishops, an Abbot, priests, religious, officials of Bay St. Louis and Waveland, the Knights of Peter Claver and Columbus and hundreds upon hundreds of the laity paraded to the music of four bands (Keesler's Air Force, Biloxi, Miss., Sacred Heart School, Biloxi, Miss., St. Stanislaus, Bay St. Louis, Miss., St. Mary's Academy, New Orleans, La.) from the Seminary chapel to the spot where His Eminence Thomas Cardinal Tien, Archbishop of Peking, dedicated the first wayside shrine to the Sacred Heart in the South. Archbishop Rummel of New Orleans delivered the address on the "King of the Highway." Leading the bystanders in the act of Consecration to the Sacred Heart was the Most Rev. Richard O. Gerow, Bishop of Natchez.

The ceremonies concluded with Solemn Benediction by His Eminence.

Music was contributed by the Seminary choir under the compe-

(Continued on page 68)

INTENTIONAL SECOND EXPOSURE





Cardinal Tien blesses bronze statue of St. Joseph and Child Jesus.

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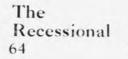
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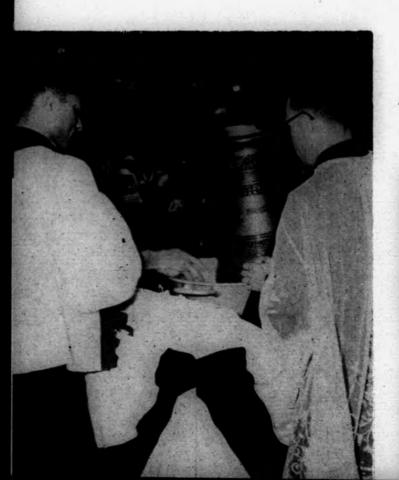
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(Continued on page 68)

BISHOP GEROW CONSECRATES NEW BELLS AT SEMINARY . . .

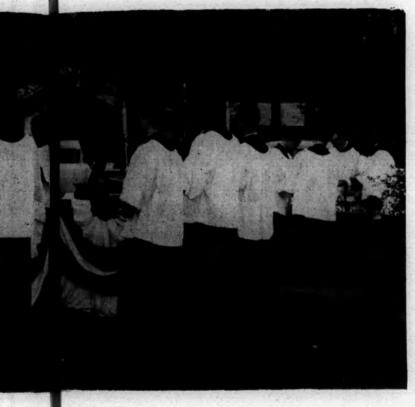






♦ Washing 'St. Pius X' bell, a gift of the Mary Hale Family.





♦ His Excellency, the Bishop and attendants during impressive ceremony

The anointing by His Excellency.

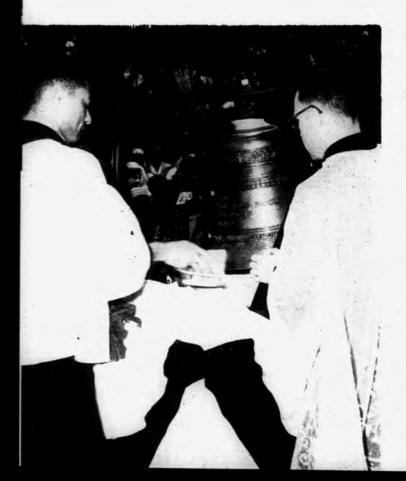
His Excellency, the Assistants and the donors of the bells, Miss Louise Wiltz who donated Our Lady of Prompt Succor bell and Miss Mary Hale who donated St. Pius X bell. (Other contributors could not be present.)





BISHOP GEROW CONSECRATES NEW BELLS AT SEMINARY . . .







♦ Washing 'St. Pius X' bell, a gift of the Mary Hale Family.



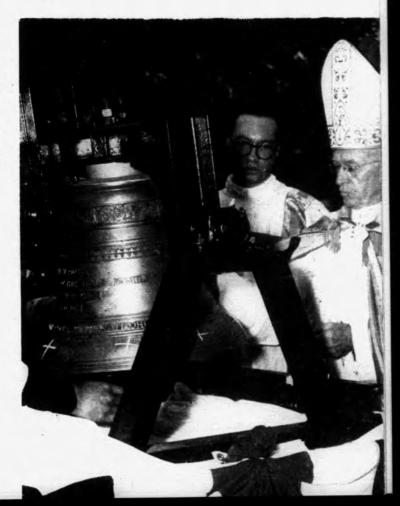


4 His Excellency, the Bishop and attendants during impressive ceremony

The anointing by His Excellency.

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SEMINARY NEWS

(Continued from page 65)

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The Sacred Heart made us the first recipients of His graces on the day of the dedication. The night previous, torrents of rain poured down every minute of every hour, and continued until 7:00 Sunday morning when it tapered off. But dark, pregnant clouds hung threateningly low. Would all our preparation be in vain? During the Solemn High Mass the wind shifted to the north. Although the wind was cold and the ground damp, it was sufficiently dry to permit the consecration of the bells, a ceremony consuming no little time. Psalms had to be chanted, water blessed and with it the bells were washed inside and out; there were no less than 24 anointings with holy oil and finally thuribles of incense were placed under the bells with billowing clouds of scented smoke.

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The rain continued to remain bound up in the clouds until dusk, permitting consequently, the scheduled dedication of the Shrine.

SHRINE RESULTS

Passersby have been constantly slowing down and pulling over onto the shoulder to greet the King of the Highway. One gentleman, weary from a long trip stopped to say a prayer for protection, for his destination was still a few miles ahead—Florida.

Another old gent, with all the appearance of a tramp, knelt on the prie-dieu while his rough, knarred hands fingered the Rosary.

May this Shrine, O Lord, be a sacramental rich with graces and blessings for all who gaze upon it. "Not to us, O Lord, not to us, but to Thy name give glory."

ANOTHER STEP

Leon Bloy, a French philosopher once said that he differed from the common run of people in that he delighted in suffering for suffering's sake. The Major and Minor Seminarians delighted in mid-term exams, but not merely for exams' sake. It meant for the latter a step nearer to their goal and the former a stepping stone to Sacred Orders.

AT OUR SEMINARY

The community was host to four Divine Word Missionaries in the closing days of January. Fathers Joseph Shendill, Louis Shaffhauser, Matthew Jacoby, and Paul Burrichter came South to discuss plans for a revamped high school study course. Father John Kemper, professor of moral theology and canon law at St. Augustine's joined them in meeting. For three days the Fathers were with our community.

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Reception at Edgewater Beach Hotel in Biloxi. (seated) Mr. Bell, His Eminence, Father Eckert, (standing l. to r.) Very Rev. Father Bauer, Father King, Father Williams.



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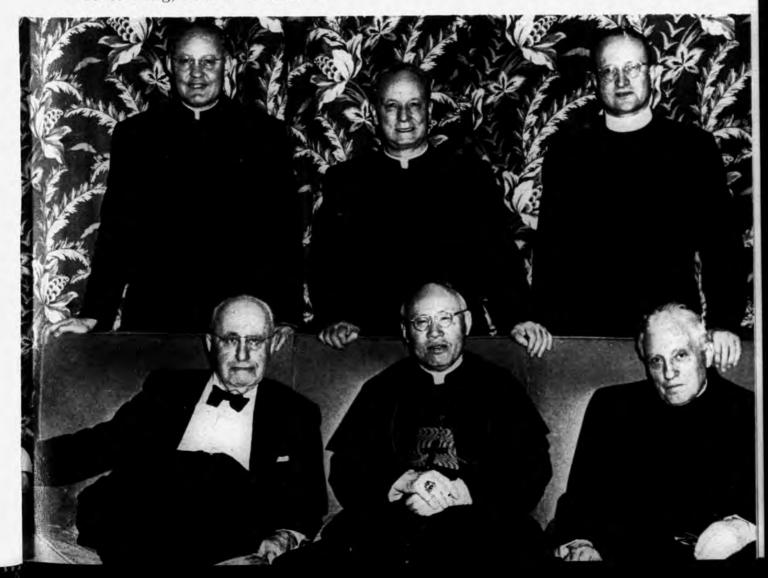
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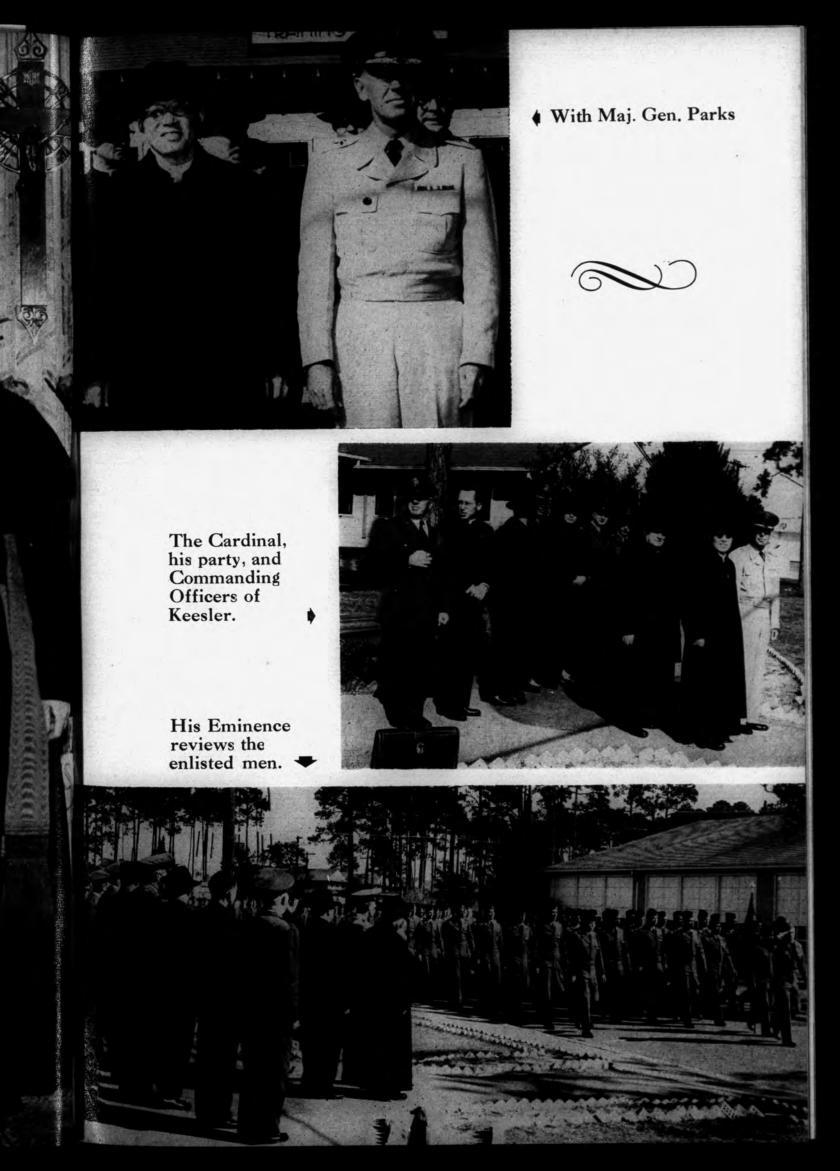
THE
CARDINAL
AT KEESLER
AIR FORCE
BASE



BILOXI,
MISS.



In the chapel at Keesler. 70



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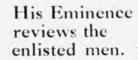
In the chapel at Keesler.



With Maj. Gen. Parks



The Cardinal, his party, and Commanding Officers of Keesler.



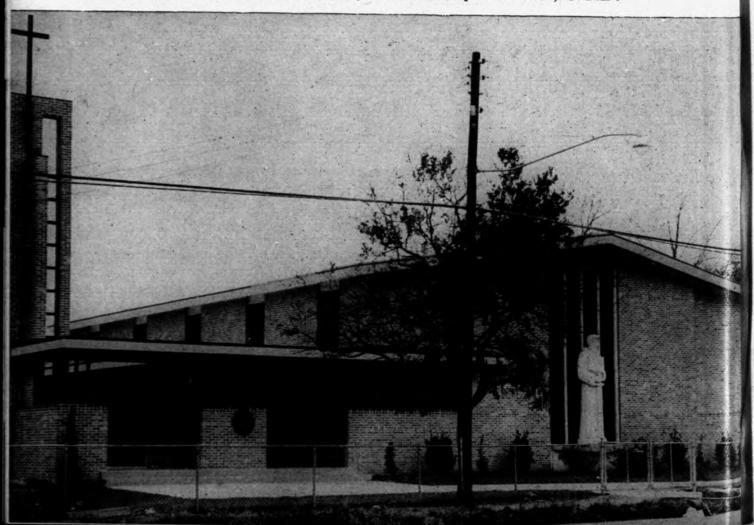






A native Bishop, The Most Rev. Remy Augustine, S.M.M., with his parents, brother, aunt and sisters.

The New St. Paul's Church on Gentilly Highway in New Orleans recently blessed by His Excellency, Archbishop Rummel, S.T.D.



Along the Divine Word Mission Trail



73

Holy Family Sisters Motherhouse Blessed by His Excellency, Archbishop Rummel, S.T.D., Sunday, January 9, 1955.

The Archbishop blesses the wall crucifix.

The portals are sprinkled with Holy Water by His Excellency. •



INTENTIONAL SECOND EXPOSURE



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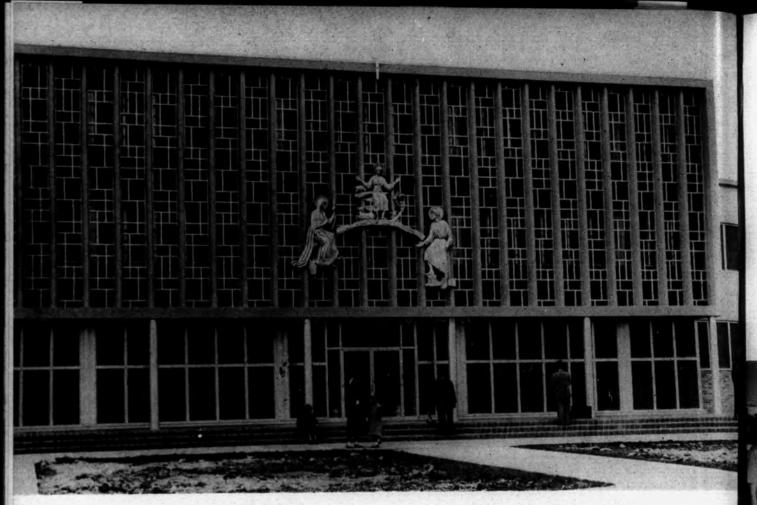


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Close-up with unusual facace of aluminum representing the Holy Family



Distant view of the new Motherhouse in New Orleans

For 74 years the Holy Family Sisters' Convent at New Orleans stood on old Orleans Street. It was in a congested area. The surrounding blocks were small and over crowded. The Convent itself had been outgrown by the community of Nuns. After years of careful planning and patient working the Sisters have been able to build themselves a new home. The new and large Holy Family Convent is located in a New Orleans' east side suburban area on a large expanse of grounds.

Cardinal Jien Visits the Gulf Coast . . .

CIVIC RECEPTION FOR HIS EMINENCE AT SEMINARY

His Eminence with Father King, secretary.



Some of the Ladies who served during the Reception.





A group who called to greet His Eminence.



♠ Cardinal poses for Miss Bea Smith, portrait painter.



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HIS EMINENCE at NATIVITY CHURCH — Biloxi, Miss.



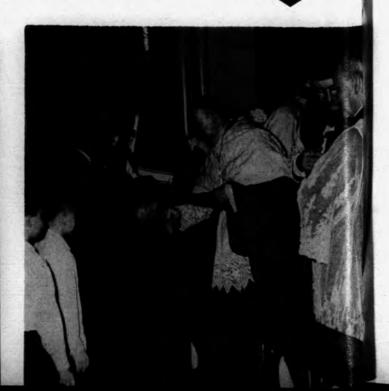
★ The Cardinal is presented his coat-of-arms cleverly wrought in carnations.

His Eminence escorted by Msgr. Geoffrey O'Connell, pastor of Nativity Church.

On the Throne flanked by Father Provincial Bauer (1) and Father Clifford King (r), the Cardinal's secretary.



Hundreds greeted His Eminence at the altar-rail following the Mass.



SEGREGATION IS A BLOT

The Chancellor of the Archdiocese of New Orleans has issued an appeal to "all responsible members of the community" to strive "to bring about in orderly fashion the elimination of that blot on our escutcheon which is segregation."

In an address before the Young Men's Business Club at New Orleans, the Chancellor declared:

"As an American citizen, then, and as a Catholic, I submit that there is no acceptable moral alternative to the condemnation of segregation of the Negro and the acceptance of integration of the races in public and semi-public institutions and agencies."

Monsignor Plauche asserted that "in effect, segregation over the long term must degenerate into discrimination." And he said that "undoubtedly, this is the reason why our Supreme Court handed down its now famous unanimous decision of last year affecting the public schools, and in like manner religious leaders, echoing the courageous stand taken by Archbishop John Ireland more than 60 years ago, have, in the past few years especially, taken effective steps to ban segregation in the churches and to a considerable extent in their schools."

(A week before the New Orleans Chancellor spoke, the district attorney of Plaquemines and St. Bernard parishes (counties), Leander Perez, had told the young businessmen that the Supreme Court had "attempted usurpation" of state powers in its anti-segregation

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In his talk, Monsignor Plauche declared:

"The best way to convince oneself that segregation breeds discrimination is to speak, on terms of friendship and open frankness, with a refined and cultured Negro and to sense, after long and frequent conversations with him, how infinitely galling to him are the restrictions under which he labors every day of the year and every hour of the day. . . . I really believe that if more men like yourselves and other responsible citizens came to know such members of the Negro group (we can hardly use the word 'race') they would have a far deeper and broader appreciation and sympathetic understanding of the difficulties faced by them at every turn. And the American spirit of fair play as well as the Christian principle of the golden rule would demand spontaneously that steps be taken to put an end to such conditions."

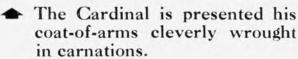
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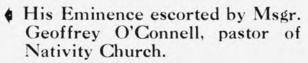
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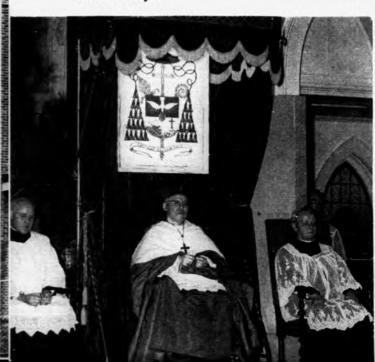
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The MAGAZINE with a MESSAGE



To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.

ST. AUGUSTINE'S

Robert E. Pung, S.V.D. Editor Hubert Singleton, S.V.D. Associate Editor

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Our Cover

The attractive Wayside Shrine of the Sacred Heart is the first such in the Southland. For its erection we are indebted to the Sacred Heart Himself Who through many odds saw the Shrine to completion. Thanks go likewise to Father Francis Larkin, SS. CC., and Mr. Joseph Ellicott of Chicago, promoters of Enthronement of the Sacred Heart in Special recognition must be paid to the Laymen's Retreat League of St. Augustine's Seminary and to special friends of the Seminary who furnished the financial end of the project. Singular recognition must go to Mr. Thaddeus Boucree, a member of the Retreat League; Mr. John Dautrieve; Mr. Raphael Favre; Mr. Andrew Lizana and Mr. Paul Gorman for their workmanship in erecting the shrine.

ST. AUGUSTINE'S MESSENGER, Published monthly except July and August. Entered as Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.

MARCH 1955

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Our Cover

The Pylon at the entrance to Boy's Town, near Omaha, Nebraska beckons the homeless, underprivileged boys of America—regardless of race or creed. Here in this unique home-school-city, these boys are given a good home, and are trained and educated to become good and useful citizens of their country.

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THE LIFE WORK OF A PIONEER

... Editorial

On February 1st there was buried in the cemetery at St. Augustine's a priest who saw our southern mission work in its earliest days. After more than 35 years in our Mississippi Negro missions Father Francis Baltes, S.V.D., Pastor of St. Mary's Church, Vicksburg, Miss., died at the age of 70. Death came to him in a Vicksburg hospital on Friday afternoon, January 28. His death came after years of lingering illness which all but halted the priestly and pastoral duties of a missionary career which began in 1909.

Francis Baltes was born in 1884 in Rassweiler near Trier, Germany. In 1897 he determined on the missionary-priest career and entered our missionary society. He was admitted at our central seminary in Steyl, Holland, where the first stage in his training made him acquainted with the so-called classical studies. Near Vienna,

The Story of FR. FRANCIS BALTES, S.V.D.

9/19

JOSEPH HOLKEN, S.V.D.

Austria, our Society conducted St. Gabriel's Seminary. It was here that Francis Baltes studied philosophy, the physical sciences and languages. Under the famous ethnologist, the late Father William Schmidt, S.V.D., he studied ethnology and linguistics. He undertook his period of spiritual training or novitiate at the direction of Rev. William Gier, S.V.D., who later became head of the entire Divine Word Missionary organization.

In February 1909 Father Baltes was made a priest. It was then that he was asked by his Superiors what kind of priestly work he might prefer. The new priest asked to be allowed to go to Togoland on Africa's West Coast. At the time this was a colony maintained by the German government. Father Baltes had worked brilliant achievements in his scholastic efforts. His professors disagreed that the missions of Togoland were meant for him. They thought he ought to continue his studies at Rome to work for a supreme recognition in the mastery of Sacred Theology. Father Baltes petitioned all the harder for leave to work in Africa. Somehow, by the help of Providence, he won out and got his wish—a boat to Africa.

A short preparation, intended to groom him for the mission life ahead was soon finished and in the summer of 1909 Father Baltes started campaigning for Christ in Togoland. He liked the work, but as the saying has it, the work did not like him. The tropics forced him to come back home for recuperation after five years. This rest period at home turned out to be a tragedy for the missionary. While he was back home in Eu-



Father Baltes, seated on left was on the faculty of St. Augustine's in its early days. In center is Father Matthew Christman, first superior of the seminary.



St. Rose, Bay St. Louis, was built by Father Baltes in 1926.

The original St. Augustine's Seminary as it appeared in Greenville, Miss. At right, the students' building. The white cottage in foreground housed the faculty.



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THE LIFE WORK OF A PIONEER

On February 1st there was buried in the cemetery at St. Augustine's a priest who saw our southern mission work in its earliest days. After more than 35 years in our Mississippi Negro missions Father Francis Baltes, S.V.D., Pastor of St. Mary's Church, Vicksburg, Miss., died at the age of 70. Death came to him in a Vicksburg hospital on Friday afternoon, January 28. His death came after years of lingering illness which all but halted the priestly and pastoral duties of a missionary career which began in 1909.

Francis Baltes was born in 1884 in Rassweiler near Trier, Germany. In 1897 he determined on the missionary-priest career and entered our missionary society. He was admitted at our central seminary in Steyl, Holland, where the first stage in his training made him acquainted with the so-called classical studies. Near Vienna,

The Story of FR. FRANCIS BALTES, S.V.D.

JOSEPH HOLKEN, S.V.D.

Austria, our Society conducted St. Gabriel's Seminary. It was here that Francis Baltes studied philosophy, the physical sciences and languages. Under the famous ethnologist, the late Father William Schmidt, S.V.D., he studied ethnology and linguistics. He undertook his period of spiritual training or novitiate at the direction of Rev. William Gier, S.V.D., who later became head of the entire Divine Word Missionary organization.

In February 1909 Father Baltes was made a priest. It was then that he was asked by his Superiors what kind of priestly work he might prefer. The new priest asked to be allowed to go to Togoland on Africa's West Coast. At the time this was a colony maintained by the German government. Father Baltes had worked brilliant achievements in his scholastic efforts. His professors disagreed that the missions of Togoland were meant for him. They thought he ought to continue his studies at Rome to work for a supreme recognition in the mastery of Sacred Theology. Father Baltes petitioned all the harder for leave to work in Africa, Somehow, by the help of Providence, he won out and got his wish-a boat to Africa.

A short preparation, intended to groom him for the mission life ahead was soon finished and in the summer of 1909 Father Baltes started campaigning for Christ in Togoland. He liked the work, but as the saying has it, the work did not like him. The tropics forced him to come back home for recuperation after five years. This rest period at home turned out to be a tragedy for the missionary. While he was back home in Eu-



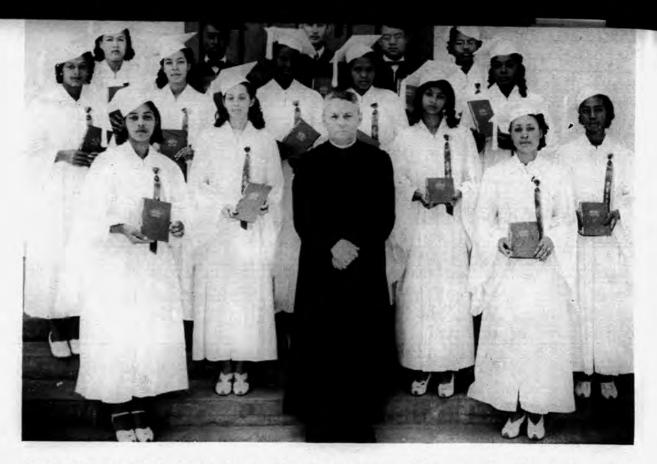
Father Baltes, seated on left was on the faculty of St. Augustine's in its early days. In center is Father Matthew Christman, first superior of the seminary.



St. Rose, Bay St. Louis, was built by Father Baltes in 1926.

The original St. Augustine's Seminary as it appeared in Greenville, Miss. At right, the students' building. The white cottage in foreground housed the faculty.





Graduates of Holy Ghost High School, Jackson, Miss. posed with their pastor Father Baltes.

rope World War I broke out. That was in 1914. A return trip to Africa by way of the high seas was now out of the question. Father Baltes was stranded in Europe.

At war's end Germany found herself deprived of Togoland. Her missionaries had to leave the territory and return home idle. A second time Father Baltes found his old professors eager to have him join their ranks now that he was no longer needed in Africa. But he won over them again, and moved to enter upon a totally new mission sphere among the Negro people of the southern United States.

Shortly before his arrival in the South, a seminary destined to train Negro priests had been opened at Greenville, Miss. Here at last the classroom caught up with the talented missionary. Teachers were needed at the new institution and Father Baltes was assigned

a post there. In 1922 the seminary transferred to Bay St. Louis, Miss. Father Baltes went along. Teaching and character formation channeled his endeavors at the Bay St. Louis seminary. And he also found some pastoral work to do. He gave a helping hand to the priests at the local church of Our Lady of the Gulf.

It was while at this church that he more and more noticed the number of Colored people at worship there. He noticed that their contact with the parish tended to be one sided with no avenue open to full enjoyment of its social-temporal benefits. He wondered if it would not be better for them to have their own parish church where they could enter unrestricted into the church's social advantages.

And so the zealous priest scouted the possibilities. He took charge



Holy Ghost High School in Jackson, Miss. was the first Catholic High School in Mississippi attended by Negro pupils to be accredited by the State Board of Education.

of a small school in which the local priest and Sisters of St. Joseph had taught Colored children since the mid 1800's. This school was not favorably located, so Father Baltes decided to vacate its buildings and move to a site in the Colored neighborhood.

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On property acquired along Necaise Avenue he found a private residence which he changed into a rectory. Next he set-up a school. For some years the school had to be also his church building until eventually he was able to erect St. Rose de Lima Church. By now he had been released from class room duty at the seminary to guide the new St. Rose de Lima Parish. His parish had its growing pains, since many of his people were reluctant to leave the larger and older Our Lady of the Gulf Church.

The school grew. With the help of the Sisters Servants of the Holy Ghost, St. Rose de Lima became a complete mission. Father Baltes established there the Holy Name Society, a St. Vincent de Paul Conference and a choir of commendable merit. He encouraged the growth of the Knights of St. Peter Claver. Worked with them. Planned with them and recreated with them. At their clubroom gatherings the young pastor was respected for his sharp game of pool.

But the priest's activities in Bay (Continued on page 92)

Father Baltes at Vicksburg with Father Stanley Gootee, S.V.D.



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INTEGRATION IN THE HEART OF AMERICA

adapted by Elmer S. Powell, S.V.D.

The Thesis: Human problems cannot be ignored; they must be met. Opening of Swope Park Swimming Pool to Negroes: Kansas City, Mo.

Swope Park is a large wooded and highly-developed and beautified park in the southeastern part of the city. It contains excellent picnic facilities; a large zoological garden; tennis courts; golf links; lakes; lagoons; a mammoth outdoor theater in which current stage plays are produced during the summer months; and an excellent swimming pool.

The pool was opened for the first time to all persons last summer. However, it had been closed for the two previous summers by order of the Park Board pending

the litigation that was in the courts. The court suit had been started by Negro citizens in 1951 and came to a conclusion on October 12, when the U.S. Supreme Court denied the city a writ of certiorari from a Federal Appeals Court decision upholding the right of Negro citizens to use the pool. It was following this Supreme Court action that the Park Board decided to open the pool. Two additional factors were: 1). the police preparation made to prevent any disorders and 2). the training of pool personnel to meet the new social situation. These two factors. together with the cooperation of churches, schools and other civic groups, complete the whole picture.

Editor's Note:

On Wednesday, Oct. 6, of last year, the author of this article attended the bimonthly luncheon of the Serra Club of Kansas City, Missouri, at the Hotel Muehlebach in Kansas City. The guest speaker for this occasion was Mr. William Gremley, executive secretary of the Commission on Human Relations of Kansas City, Missouri. This Commission consists of fifteen members of both races-citizens drawn from several walks of life and appointed by the Mayor. The term is three years. The work of the Commission is investigative and advisory with a close follow-up in each individual case to check results. Mr. Gremley's talk was an important and timely one dealing with the almost phenomenal progress of integration in the Heart of America. Mr. Gremley has given the MESSENGER permission to present herewith a paraphrase of his talk. The MESSENGER staff and its readers are grateful for this kind gesture and salute Kansas City, Mo., and its Commission on Human Relations for a job very well begun and one which, we pray, will be brought to a harmonious completion.





His Excellency, Archbishop Edwin V. O'Hara, Bishop of Kansas City (second from right) is cited for successful guidance of racial integration in parochial schools and hospitals, in advance of the general community. Former President Truman looks on.

So from June 14 until Labor Day, the pool was open. The attendance was 50,000 of which 35% was Negro and 65%, white. This percentage of course varied from day to day. Christian charity of the citizens of Kansas City and a just pride in their fine city and its reputation accomplished this praiseworthy feat! They felt if the opening of the Swope Park Pool to Negroes would result in an untoward event, then there would be a stigma on the whole of Kansas City! This they determined to prevent, and did.

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Integration of Public Schools

The same charity which moved Kansas Citians to open the Swope Park Pool together with the historic Supreme Court decision of May 17 last moved them to begin the work of integration in education. No small inspiration was lent to this project by the Catholic Diocese of Kansas City, Mo., under the able leadership of His Excellency, the Most Reverend Archbishop

Edwin V. O'Hara, D.D. Five years ago, the parochial schools of the Diocese were integrated and thus the Catholic Church in Kansas

City set the precedent!

Last September, Kansas City Junior College was integrated without incident, thus abolishing the segregated Lincoln Branch Junior College. The question of integrating the immense Manual Vocational High School caused some concern beforehand. Manual had a reputation for being a "rough school". Therefore, to forestall any event or rather to be prepared to meet and cope with any emergency, the Commission on Human Relations met with the Chief of Police of Kansas City and planned a course of action. The fact of the matter is that there was no eventintegration came peacefully to the great satisfaction of all concerned. This meant the closing of the vocational department at R. T. Coles Vocational High School for Negroes. The ten Negro instructors

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By the autumn of this year, full integration in the entire public school system of Kansas City will be effected, as a result, of course, of the U. S. Supreme Court decision of May 17 abolishing public school segregation.

Changing Population

In recent years, there has been an exodus of Kansas City Negroes from poor housing districts and slums and an influx into better neighborhoods. This has caused a shift in population: Negroes moved farther South and whites who did

not care to have Negroes as neighbors were "forced" to sell their homes and in many cases surrender dwelling places acquired by much toil and labor. This movement or exodus is out of the control of any one institution. It is obviously the result of poor housing of the Negro and of his increased economic status. According to law, any person may buy, sell or rent to any other person indiscriminately. The City Council, the Commission on Human Relations and the citizenry of Kansas City hope to cope as successfully and amicably with this problem as with the others.

Integration in the Hospitals

Again, the Catholic Diocese of Kansas City has set the precedent in integrated hospitalization. The Queen of the World Hospital (formerly St. Vincent's—See Messenger, June, 1954; page 198) conducted by the Maryknoll Sisters is the new General Hospital for any-

At New York the James J. Hoey Award for Interracial Justice was presented to Mrs. Gladys D. Woods, Principal of the David D. Jones School, Greensboro, N. C., and Judge Collins J. Seitz of Wilmington, Del., presiding officer of the Delaware Court of Chancery (both center). Presentation was made by Msgr. Hugh A. Dolan, Pastor of St. Benedict's Church, Greensboro (left); and Msgr. Joseph D. Sweeney, Rector of St. Peter's Cathedral, Wilmington.





In the Navy's reserve training program Marvin P. Smith gives lecture on motion picture processing. (Official Navy Photo)

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Kansas City now hopes to find a remedy to its segregated municipal hospital situation. Scarcely a city block separates the two City Hospitals for the indigent. Besides the double expense incurred in operating the two huge modern hospital plants, there is a wealth of professional experience which is now lost to both white and Negro doctors and nurses because of the present segregated set-up.

Future Problems of Integration in Kansas City

Future problems in Kansas City with which the Commission on Human Relations and its citizenry will grapple include: public housing and the opening of all public accommodations to all persons. Mr. Gremley is most optimistic for Kansas City and the Nation that in the not too distant future equal rights and privileges in the several phases of American life will be enjoyed by all the citizenry, regardless of race, color or previous condition.

Tribute to the Catholic Community

The Kansas City, Mo., Catholic Community which, as it were, is blazing the trail by setting the precedent has proved its moral leadership. So too, in other places: v.g., New Orleans, La.; Raleigh, N. C.; and St. Louis, Mo.; the Catholic Community with its Bishop is leading the way and setting the example which eventually will be followed by all.

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Father Baltes

(Continued from page 87)

St. Louis came to an end. His Superiors transferred him to our Holy Ghost Mission at Jackson, Miss. It was a change that Bay St. Louis had hoped would never come. Letters from the parishioners to the Bishop and to our Rev. Provincial did not change the appointment.

In some ways Father Baltes found the going in Jackson a bit easier. Living quarters were better. The school was bigger. But there was work to be done. A new high school was needed and a cafeteria with it. He put up both. At Jackson illness came to him which forced a prolonged period of rest at St. Theresa Hospital in Waukegan, Ill. It was Sister Leonardine, S.Sp.S., present Superior at Holy Ghost who nursed him then at Waukegan. For a while it looked like Father Baltes had come to the end of the trail but God's will was to spare him for yet more labors. He was able to continue his work but at a more careful pace. Then in September, 1946 he was appointed pastor of St. Mary's Church, Vicksburg, Miss.

At Vicksburg he again turned his efforts towards bettering the parochial school. A new high school building went up. Numerous details making for a smooth and more efficient school administration were worked out. Here it is in place to point out that as a schoolmaster, Father Baltes has to be acknowledged a success. Although he had next to nothing to work with, in Bay St. Louis, Jackson and Vicksburg he developed admirable schools.

As former students of St. Mary's 92



Father Baltes as a member of the Provincial Chapter stood in second row, second from left.

High School at Vicksburg testified. their pastor's most noteworthy accomplishments, however, cannot be measured. It was his spiritual assistance to the souls of all entrusted to him. The marked increase in membership and activity of the various parish sodalities and societies, as well as the growth of the parish as a whole bear witness eloquently to the priestly zeal of Father Baltes.

In the 35 years that Father Baltes worked among the Colored, one point is particularly noticeable in his results. His parishes were always very good. When he built St. Rose at Bay St. Louis it became one of the best of the Colored parishes in the Natchez diocese.

(Continued on page 95)

BOYS TOWN, U.S.A.

By James Henry, S.V.D.

The names of Boys Town and Father Flanagan are inseparably linked and will remain so. Boys Town was the wild dream of a young Irish priest that came true beyond his expectations. The good he has done remains after him, and the world is a little better for having known him.

Boys Town was begun by Father Flanagan in a building on 25th and Dodge Streets in the city of Omaha on December 12, 1917. The first month's rent was paid with \$90 which the young priest had borrowed from an unknown source, a source which he never revealed because he said it made for pleasant legend as to who was the first benefactor. Five youngsters, three rescued from the juvenile court and two homeless newsboys were the first citizens. In two weeks count could Father Flanagan twenty-five noses. Pretty soon it became evident a new location the German and was needed. American Club on South 13th Street, empty because of the war, became the second "home.' The numbers grew steadily during the year until finally Father decided he would buy some land far enough away from any built-up community where there would be space for a farm and many buildings-and a whole town of boys.

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Overlook Farm with one hundred sixty acres situated ten miles outside the city of Omaha was such a place and looked like a pleasing buy. Here he figured the youngsters would have healthy surroundings, and he could expand as needs demanded and finances permitted. From such a beginning, Boys Town evolved until today it comprises one thousand acres, five hundred of them under cultivation and more than 50 buildings.

Much of the success Boys Town has had is due to the indomitable spirit of its founder Father Flanagan. He knew boys. He knew their ways, their keen intuition, how easily they could tell hypocrisy and weakness in your eye. Such a man of saintly zeal and devotedness to the unwanted" of society—the waifs with nowhere to lay their heads-could accomplish much with boys. And Father Flanagan did. He used every technique on them from candy to psychology—but especially prayer. Consistently he appealed to the spiritual nature of a boy. "Without an appeal to the spiritual nature of a boy you can get nowhere," he said. From the begining of the "home" color or race made no difference to Father Flanagan, but he did insist that each boy attend devotions regular-

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Overlook Farm with one hundred sixty acres situated ten miles outside the city of Omaha was such a place and looked like a pleasing buy. Here he figured the youngsters would have healthy surroundings, and he could expand as needs demanded and finances permitted. From such a beginning, Boys Town evolved until today it comprises one thousand acres, five hundred of them under cultivation and more than 50 buildings.

Much of the success Boys Town has had is due to the indomitable spirit of its founder Father Flanagan. He knew boys. He knew their ways, their keen intuition, how easily they could tell hypocrisy and weakness in your eye. Such a man of saintly zeal and devotedness to the unwanted" of society-the waifs with nowhere to lay their heads-could accomplish much with boys. And Father Flanagan did. He used every technique on them from candy to psychology—but especially prayer. Consistently he appealed to the spiritual nature of a boy. "Without an appeal to the spiritual nature of a boy you can get nowhere," he said. From the begining of the "home" color or race made no difference to Father Flanagan, but he did insist that each boy attend devotions regular-



An aerial view of the little city of Boys' Town

ly in the church of his own faith. He reasoned that any boy could be saved with the proper amount of food, shelter, understanding and LOVE. These were the objectives he set to accomplish. His Boys Town would give any boy every chance to make good—his Boys Town would "mother" men.

Throughout the years six thousand boys have called Boys Town their home. In the Second World War, one thousand former citizens fought in the Armed Services and forty yielded up their young lives in the service of their country. At present Boys Town has facilities for one thousand boys; five hundred of high school age and five hundred of grammar school age. In the grammar school department there is a school building, gymnasium, dining hall, four apartment buildings (each having four apartments), chapel, dental and medical center. The high school 94

division boasts a modern high school building to accommodate five hundred students, trade school building, dining hall, recreation, auditorium, twenty-five cottages to house twenty boys each, reception center, field house and visitors center. On the property also is a dairy barn, pasteurizing building, cannery, slaughter house, root cellar, farm residences and six storage barns. Over five hundred acres are under cultivation including a sixty acre vegetable garden. Boys Town certainly has developed widely from its humble beginning. Today it is a thriving "homeschool-city'.

In addition to the academic curriculum, Boys Town offers an extensive vocational program, with ceramics, printing, machine shop, baking, tailoring, auto mechanics, shoe rebuilding, arborculture and radio-electricity. It features a self-government program which

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Father Baltes

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Later, Holy Ghost in Jackson became most flourishing. At his death, St. Mary's in Vicksburg was among the best. This can be attributed to the deep spirituality of Father Baltes, and to his complete devotedness to his work and the Colored people. Father Baltes never did consider his work as an eight or twelve hour job. It was twenty four hours for him. The spiritual side of his pastoral duties got from him its due attention, and he expended every possible effort to increase the reception of the sacraments, daily attendance at Holy Mass and evening devotions. It was for this reason that he introduced the school Mass for the children each day of the week except Saturdays. This school Mass, no doubt, accounts for many conversions into the Church, and for the great number of Holy Communions received during the past years. Almost 16,000 Holy Communions were distributed during 1954.

Father Baltes was very thorough in his work; with him there was no half measure. He was strict and firm, almost at times, stern. Yet he was most charitable and most kind. He attacked evil mercilessly and was most lavish in his praise of anything that was good.

Father was also a real missionary of the Divine Word. With his death we lost one of the patriarchs of the Society. He was well acquainted, with the Founder of our Society. He kept himself posted on the latest developments of the Society.

For spiritual advice to the clergy, many priests considered him as one of the leaders in the Natchez diocese. His mind was always sharp and keen, and his decisions were generally the best. As a school man, many can assert, that there was hardly anyone who had better judgment in handling school affairs. It was for this reason that he had been appointed as a member of the school board by His Excellency the Bishop of Natchez.

To the veteran missionaries in the southern missions of the Society of the Divine Word, Father Baltes' passing is looked upon as the passing of a pioneer. He has gone on from the scenes of early struggles, leaving his work to be tended by the confreres following after him.

In June, 1947 Father Baltes, front row, fourth from left, made his annual retreat with other Divine Word Missionaries at St. Augustine's. Rev. Arthur Klyber, C.SS.R., seated in center, conducted the retreat.



INTENTIONAL SECOND EXPOSURE



An aerial view of the little city of Boys' Town

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MR. EMANUEL A. ROMERO— Lecturer

Harlem—a city within a city—is a city of superlatives. It is the most densely populated Negro settlement in the world. It is the world's smallest area with such a great number of inhabitants. Into its three square miles ½ million people are congested, nearly 400,000 of whom are Negroes.

From this throbbing city came our guest speaker and lecturer Mr. Emanuel A. Romero, First Vice President of the Catholic Interracial Council in New York City. A native of Jamaica, BWI., Mr. Romero came over to this country in 1906 and, save for a two year interval during World War I which he spent on foreign soil, he has

lived in New York City. Until this year he had never seen the sunny South. He told us that his fear of being inhumanely treated compelled him to drop from the sky (which bit of humor means he came by plane). During his stay of almost a month Mr. Romero has been disabused on many a social point and without trepidation will return North via railroad, the better to enjoy the South's scenic beauty and taste its hospitality.

Mr. Romero gave us a succinct account of Harlem, its history, its people, its economic conditions and a general idea of the social landscape.

In the April issue of the Catholic Interracial Review 1954 Mr. Theophilus Lewis writes that "Harlem has half a million inhabitants, approximately the population of Cincinnati, and may be equal in area with such cities as New Haven and Norfolk," It takes little imagination to envision the conjested housing conditions and a necessary corollary delinquency.

Harlem has five hospitals and the same number of libraries, one of which is devoted exclusively to books and literature by and about Negroes. Stores, theaters, apartments and amusement centers are owned by Negro and white alike, while youth activities are kept going by the YWCA, the YMCA, the CYO and other Community Centers.

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Mr. Romero at St. Augustine's.





A FRIENDLY ARCHBISHOP

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the country. The Society was founded to meet the pressing needs of the home missions. Of the 86 employees at the Extension Office 32 are Negro.

The Archbishop is a very dear friend of our Society. Since 1933, with the exception of 3 years, he has ordained all the priests at Techny, the senior house of the SVD in the U. S. His Excellency has reached what he calls "the windswept years of 70." May his days be many for the world needs more like him.



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Mr. Romero at St. Augustine's. 96

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BROTHER NOVICES AND CANDIDATES

At present our community counts among its members 3 Brother Novices and 7 Brother Candidates. The novices who are pictured here seated and wearing the Religious habit of the Divine Word Missionaries are, left to right, Brother Bernard of Panama City, Panama; Brother Eugene of St. Louis, Mo.; Brother Thomas of Stann Creek, British Honduras. Brother Eugene is in the second year of his religious training or novitiate while his companion novices are in their first year. Shown not wearing the religious habit are our Brother Candidates. Seated on the left is Alexander Washington of Augusta, Georgia. Robert Antoine of Vicksburg, Miss. sits on the right. Standing, from left to right, are Clifton Etienne of St. Martinville, La.; Nathaniel Heyward of Savannah, Georgia; Arthur Smart of Paraiso, Canal Zone; Rock Kennedy of New Orleans, La.; Maurice Prescott of St. Martin-98

ville, La. These 10 spirited young men aspire to be Missionary Brothers. St. Augustine's Seminary will welcome to their ranks other young men of like qualities and intentions.

SNOW WHITE AND THE FLU

Geologists tell us that the East coast is sinking and the West coast is rising. I wonder what meteorologists say is happening to our semi-tropical climate? For two consecutive years we have had a heavy snow fall. This year it lasted for some four hours. But the ground was apparently too warm for the snow melted as soon as it came in contact with it. Nevertheless neighboring cities were able to make sizeable snow men sporting hat, pipe and coal-black eyes.

The instability of the weather also kept the local doctor busy pulling up and pushing down temperatures, because for some days the flu held sway.

FATHER WILCOCK, S.J.

of Byzantine-Slavonic Rite

On February 18 the community was favored with a visit by Rev. Feodor Wilcox, S.J., Director of Fordham University's Russian Center. Father Wilcox heads a movement in the interest of the Russian Rite. His travels over the country is to present the Catholic liturgy of Byzantine-Slavonic Catholic For our people. slightly more than an hour the priest spoke to St. Augustine's Community about the need for more interest in this most beautiful rite.

Father Wilcock has been described as a man whose life has been focused from his early years upon Russia and its people, anticipating and preparing for the great day when "Russia will be converted and there will be peace." Two years ago Father Wilcock came to America with a commission from our Holy Father and his own Jesuit Father General to found a Russian Center in the United States. This he did in December, 1951 on the grounds of Fordham University in New York City, where he is the Superior of the "Russian Community"—a group of Jesuits all ordained in the Byzantine-Slavonic Rite.

Fortunately, a revival of interest in the Eastern Rites and a consequent concern for their survival and spread is one of the happier events of our times. The Eastern Rites today are about 14 in number.

SCHE	MA OF THE EASTERN CATHOLIC RITES	
Rite	Place	Faithfu
ALEXANDRIAN:		
Copts	Egypt	60,000
Ethiopians	Italian East Africa	30,000
ANTIOCHENE: (We:	st Antiochene)	
Syrians	Near East, U. S. A.	74,000
Maronites	Near East, U. S. A.	370,000
Malankarese	India	60,000
CHALDEAN: (East	Antiochene)	
Chaldeans	Near East	96.00
	India	
ARMENIAN:		
Armenian	Near East, U. S. A.	100,00
BYZANTINE:		
Bulgars	Bulgaria	5.00
Greeks	Greece, Near East	3.00
Hungarians	Hungary	140.00
Italo-Greeks	Southern Italy, Sicily, U. S. A.	60 00
Melchites	Near East, U. S. A.	170.00
Rumanians	Rumania, U. S. A.	1 500 00
Russians	Poland, Russia, America, Far East	20.00
Ruthenians and	Western Ukraine (formerly part of	20,00
Ukrainians	Poland), Podkarpathia (formerly	
	part of Czechoslovakia), Slovakia,	
	North and South America	5,200,00
Yugoslavs	Yugoslavia	50,00

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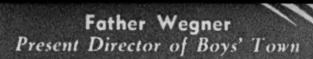
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BYZANTINE:						
Bulgars	Bulgaria	5,000				
Greeks	Greece, Near East	3,000				
Hungarians	Hungary	140,000				
Italo-Greeks	Southern Italy, Sicily, U. S. A.	60,000				
Melchites	Near East, U. S. A.	170,000				
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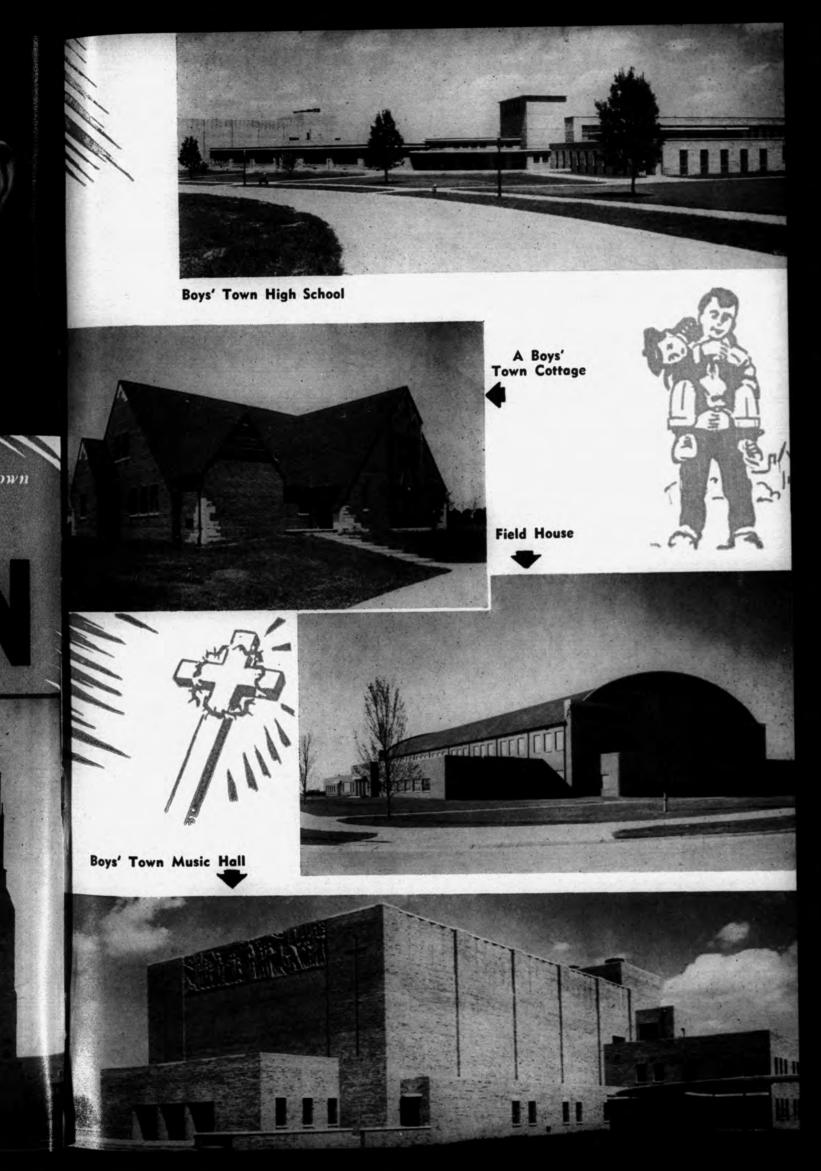
Father Flanagan
Founder of Boys' Town



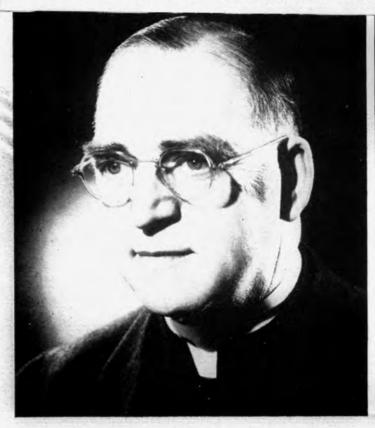
BOYS TOWN

Dowd Memorial Chapel at Boys' Town





INTENTIONAL SECOND EXPOSURE

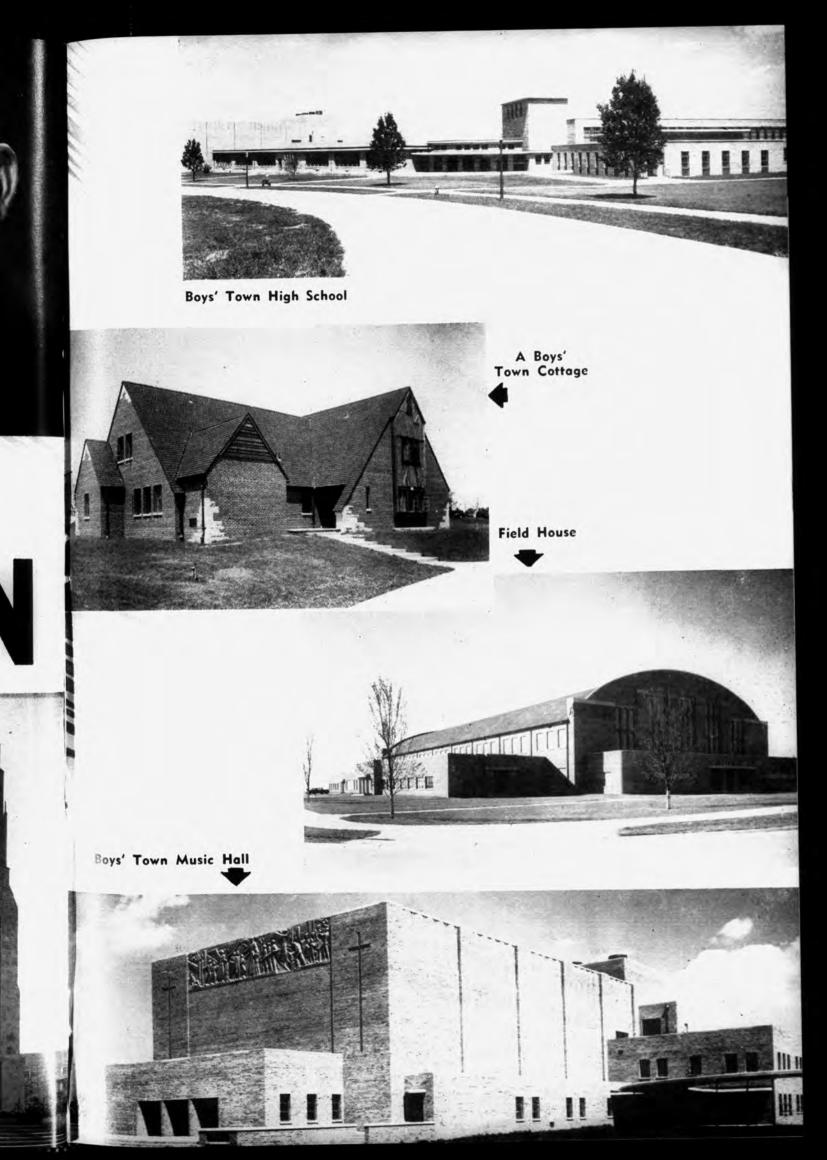




BOYS' TOWN



Dowd Memorial Chapel at Boys' Town



Mr. Romero

(Continued from page 96)

There are many Negro policemen and some local officials and there is still greater promise of Negro participation in governmental and political spheres.

Harlem teems with every imaginable religion many of which pop up mushroom-like and disappear as quickly. Of the 400,000 Negroes 60 per cent are non-church goers. But since the Catholic Church began concentrated efforts by the Holy Ghost Fathers who came from Philadelphia in 1912 and the Blessed Sacrament Sisters, who conducted the first parochial school for Negroes in the city, great strides have been made in the conversion of the Negro. Five churches have become pivotal points for convert work, Saint Thomas, Our Lady of Lourdes, St. Aloysius, All Saints, St. Joseph and St. Charles Borromeo. Of the 15,000 converts entering the Catholic Church in the past 40 years 10,000 are the fruits of St. Charles Borromeo's parish.

The Catholic position and influence is being felt not only in the spiritual sphere of New York but also in the social and political milieu. Mr. Hulan Jack, Negro Borough President of Manhattan and Judge Harold Stevens of Court of General Sessions are Negro Catholics holding prominent public positions. And in addition minor posts are also being manned by Catholics.

All parochial schools are open to Negroes in the Archdiocese but under two conditions, first that they live in the parish, secondly that they have the necessary qualifications. Negroes also find ready acceptance to higher education. Much of this is due to the zeal and Christian principles of His Eminence, Francis Cardinal Spellman, who expressed his con-

Baptizing converts at St. Charles Borromeo, Harlem.



Judge Harold A. Stevens, left, is honored by New York's Fordham University, At right is the Most Rev. Stephen J. Donahue, D.D., Auxiliary Bishop of New York. The Rev. Laurence J. Mc-Ginley, S.J., president of Fordham is at

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In addition to the schools, the Community Centers afford a wonderful occasion for possible convert contacts, and have actually been tremendously helpful and successful in reaching the youth and alleviating the task of convert making.

Speaking of the Catholic Interracial Council, Mr. Romero grew enthusiastically eloquent. The Council is dear to his heart for he has been with it from the day of its conception. The Council was first organized as a result of a mass meeting in 1934. More than 600 white and Negro Catholics attended. As a result of the meeting representatives of both formed an organization under the name of the Catholic Interracial Council.

The Council is integrated and has a two-fold aim: 1) The combatting of race prejudice; 2) the attainment of social justice for the whole group regardless of race. A Christian Society is its objective, "in which the God-given dignity and destiny of every human person is fully recognized in laws, government, institutions and human conduct.' There are weekly



forums, 12 months a year. And the voice of the Council is made audible through a monthly publication, Catholic Interracial Review.

A list of other Councils besides the one in New York City reads like a railroad schedule. They are to be found in Washington, Chicago, Brooklyn, Baltimore, Philadelphia, Detroit, Columbus, Greensboro, New Orleans, St. Louis and many other cities, the latest being set up in Wilmington, Delaware. What is unique about the Wilmington Council is that His Excellency the Bishop is Chaplain, a fact which argues well for the Council's work, since his voice will be a voice of authority.

The various Councils are but loosely knit. Each enjoys its own autonomy; each wrestles grapples with the social problems as it meets them. The problems (Continued on page 108)

Mr. Romero

(Continued from page 96)

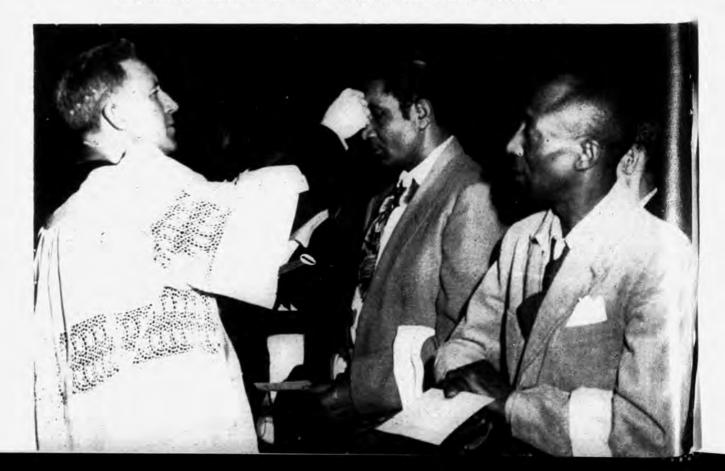
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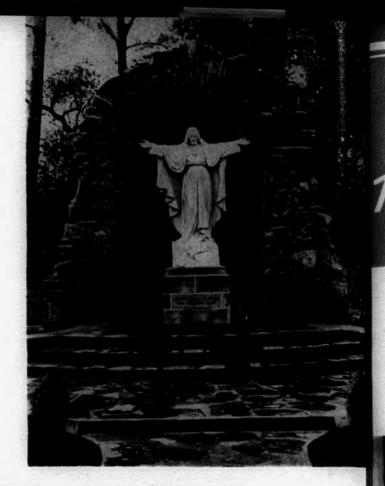
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(Continued on page 108)

6

SPLENDID OPPORTUNITIES FOR MEN TO MAKE



A WEEK-END RETREAT

WITH

THE REVEREND FRANCIS LARKIN. CC. SS.,

Priest-Apostle of the Sacred Heart Devotion.

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accommodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p. m.

1st RetreatJuly 1, 2, 3	4th RetreatJuly 29, 30, 31
2nd Retreat July 8, 9, 10	5th Retreat
3rd Retreat	6th Retreat Aug. 12, 13, 14

RESERVATION CARD

DEAR FATHER:

	I	wish	to	make	one	of	your	week-end	retreats	for	laymen	from
	to											
NAME												
ADDRES	S .											
CITY									STAT	E		

Mail to LAYMEN'S RETREAT LEAGUE St. Augustine's Seminary

Bay St. Louis, Mississippi

Along the Divine Word Mission Trail



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Rev. Richard Graham and children of St. Francis Xavier Mission, San Francisco

Youngsters at St. Francis Xavier Mission, San Francisco, Calif.



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OPPORTUNITIES
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July 8, 9, 10 5th Retreat

Aug. 5, 6, 7

3rd Retreat

July 22, 23, 24 6th Retreat

Aug. 12, 13, 14

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CITY

STATE

Mail to LAYMEN'S RETREAT LEAGUE St. Augustine's Seminary Bay St. Louis, Mississippi





31

Rev. Richard Graham and children of St. Francis Xavier Mission, San Francisco

Youngsters at St. Francis Xavier Mission, San Francisco, Calif.



NEW SCHOOL AFTER 31 YEARS

. . . St. Rose de Lima Parish, Bay St. Louis, Miss.





Father Nau signs the contract made with Craig Contractors of Gulfport, Miss. This firm is in charge of erecting the new 6-room school.

Blessing of the school site by Father Nau.





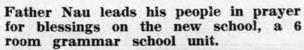
Rev. Louis A. Nau, S.V.D. turned over the first spadeful of soil at groundbreaking ceremonies, Feb. 13.

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Little Carmen Labat (above) and her brother Stephen (below) take turns with the spade after their pastor.







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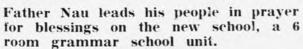
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Mr. Romero

(Continued from page 103)

and exigencies of each city are different and consequently must be approached and handled differently. The various Councils do have something in common like the forums and the monthly Communion and breakfast. But as for the rest, they enjoy autonomy, following norms that are applicable to their own distinct milieu and social landscape.

Mr. Romero concluded his lecture with a comment of praise for the quiet, effective program of integration going on at the Seminary. He also ventured to say that the southern problem as he sees it is only skin deep, and the barriers that still stand are due to

fear of ostracism, loss of business connections and tradition. He said the Southern Negro's friend is to be found in the South. An echo, I think of Dr. Booker T. Washingington's "Atlanta Exposition Address," which contains the oft-repeated story of a ship at sea signalling another ship for fresh water while fresh water flowed all around.

As happens often the floor was opened for questions. The questions posed were multicolored and ranged from race riots to housing conditions, to communism, to economic conditions, to religion. It might be well to note that in the words of our lecturer the menance of communism has met a blank wall among the masses of Harlem's Negro population.

Msgr. Cornelius Drew, right received the support of Negro leaders in erecting St. Charles School and Community Center in Harlem. Ellen Tarry, director of Community Relations for St. Charles looked on as Congressman Powell donates a sum.





Father Albert Mndevele of Africa is the first Negro priest in the Servite Order. He visited his Order's Austrian monasteries.

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President Paul E. Magloire of Haiti (center) was presented with an honorary degree of Doctor of Laws by The Rev. Laurence J. McGinley at Fordham University. Mrs. Magloire looks on. Father McGinley told the Haitian president "We note with joy that the first native Bishop of Haiti was consecrated during your regime."



Mrs. Bessie A. Buchanan is the first Negro assemblywoman in the history of New York State.



INTENTIONAL SECOND EXPOSURE

Mr. Romero

(Continued from page 103)

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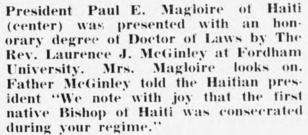
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Boy's Town

(Continued from page 94)

includes a mayor, five councilmen and twenty commissioners elected for a six-month term from among the boys, by the boys themselves. Duties of city officials include actual administration of student government program, including a boys' court which administers justice for infraction of Boys Town rules. Punishments consist of withdrawal of privileges or assignment of additional duties. No physical punishment is used or permitted. A similar system also exists in the grammar school division.

Boys Town is famous for its accomplishments in sports and music. Their football teams have played from coast to coast. Under the capable leadership of Coach "Skip" Palrang it has established a name surpassing all high schools and not a few colleges. The Boys Town Choir too makes tours of various sections of our country and Canada. A fifty-piece concert band has appeared

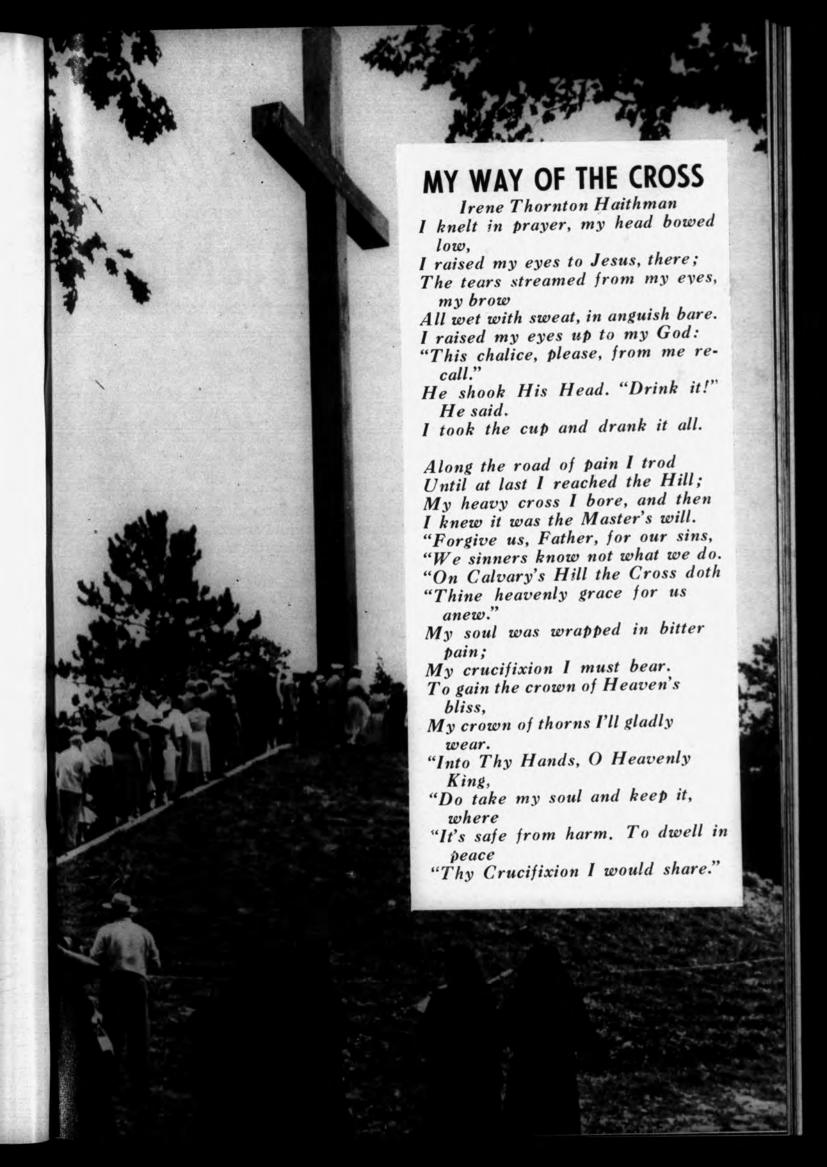
throughout the mid-west. The enthusiasm with which they are received everywhere is evidence of their ability and showmanship.

At the present time Boys Town is directed by the capable hands of Rt. Rev. Msgr. Nicholas Wegner a close friend of Father Flanagan and like the founder a "boy's man." Monsignor Wegner turned down two major league contracts to study for the priesthood and as a youth participated in all sports. He has wide administrative experience having served as chancellor of the Omaha diocese for a number of years prior to his appointment to Boys Town.

That original loan of ninety dollars and the unfaltering love of Father Flanagan went a long way. It succeeded in establishing a "home-school-city" which is unique and has served as an inspiration to youth workers in the United States and abroad. Boys Town stands out like a beacon to homeless underprivileged boys of any race or creed giving them a training, an education and a home.

Members of the Catholic Scholarships for Negroes with Archbishop Cushing of Boston. Left to right: Francis Hammond of Seton Hall; Mother Eleanor M. O'Byrne of Manhattanville College; Mrs. Roger L. Putnam of Springfield, Mass. founder, President and Treasurer of the Scholarship Group; and Dr. Roy J. Ferrari of Catholic University. The Scholarship Group gives financial aid to Negro students attending any college in the United States.





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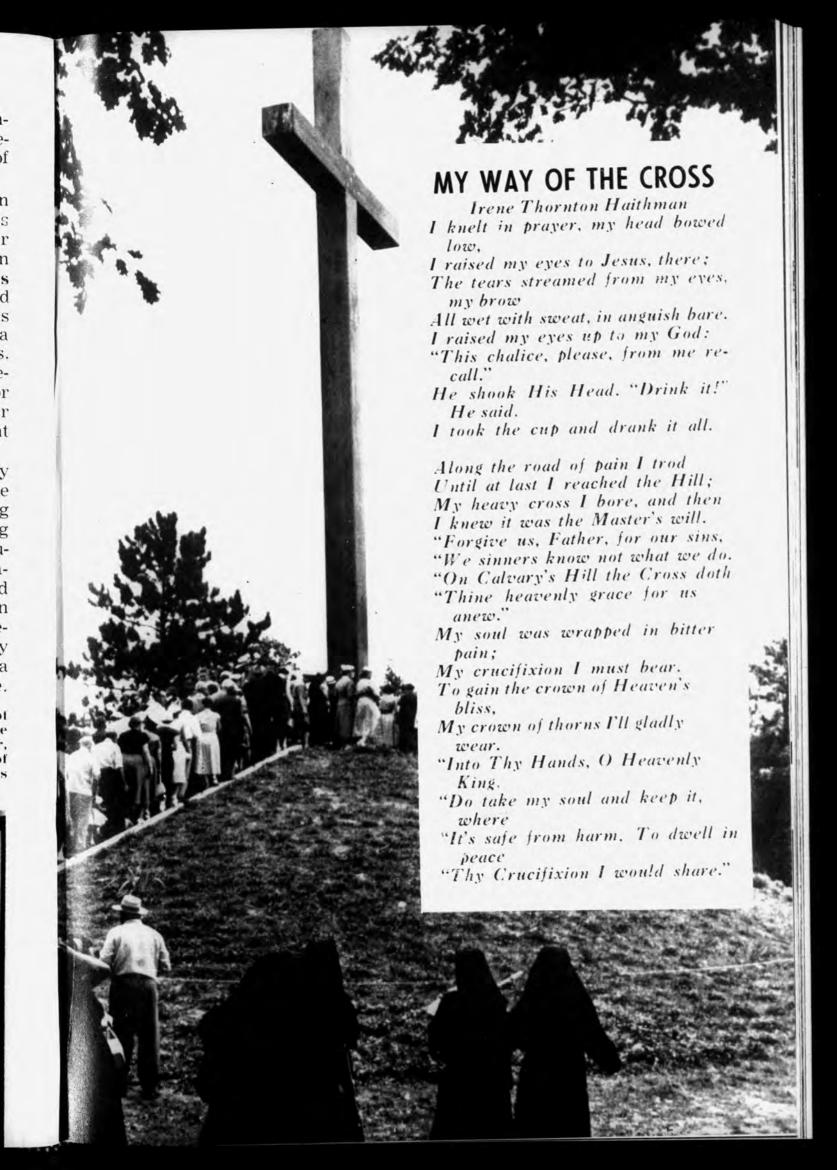
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"Father" Gary Brown and "Sister" Janet Sue Burke, both 6-years old. (UP)

DEAR BOYS AND GIRLS:

I have sometimes heard strange remarks about sisters. "Girls who become sisters are not normal girls." some people say. "They are always the wall-flower type. They are always the quiet ones, the shy ones, who don't know how to get along in the world." Don't you think that's a great insult? But, tell me, what would you tell someone who spoke to you that way?

Many people believe that such statements are true. But, believe me, they just don't know any better. Boys do not enter seminaries and girls do not enter convents because they are misfits in the world or because their only love has run away with someone else. They leave their home and family because they want to serve God in a very special way, to save their own souls, 112

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and to save very many souls of the millions of unfortunate people who do not know God or who have forsaken Him

There are not a few very good priests and sisters today who were known as regular little devils when they were small. Perhaps some priests and nuns passed rather quiet and uneventful childhoods, but most of them seem to have been regular youngsters just like you and your little friends.

After reading one nun's description of her family and early years, I could not help but think of what foolish and false comparisons people often make about nuns. This particular nun, now many years a religious sister, was a very normal young lady. Many an evening, many a hopeful young man sat with her on the sofa in the parlor and wis-



pered sweet nothings. Especially on Sundays or holidays, she and her three sisters, none of whom was hard to look at, had a merry time entertaining a string of beaux, eating the candy they brought as presents, and giggling slyly at their peculiar kind of socks or clothes.

Many other nuns and priests passed many similar years before they realized that God wanted them to be priests or sisters. There are priests who were former football stars. There are nuns who could have become great singers either in opera or on the radio. There are priests who were once prospects for major league baseball, of whom Bishop

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The sisters you know so well have not left their home in the world because of what they could not become, but because of what they wanted to become. They have left the world, not because they were out of place in the world, but because they had a beautiful goal in view. They would make the sacrifice of giving up whatever good things the world had in store for them and would become nuns. By living as holy nuns, they would become saints. By becoming saints, they would save their own souls and the souls of very many other people.

A child is a bank where you may deposit your most precious treasures—the hard-won wisdom, the dreams for a better world. A child can guard and protect these, and perhaps invest them wisely and win a profit—a larger one than you have ever dreamed of.

Lowville (N. Y.) Leader

A band of young angels at Chicago. Left to right are: Marianne, Diane, Dena, Patsy and Paulette.



INTENTIONAL SECOND EXPOSURE



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Abraham Lincoln, referred to as the Emancipator of the American Negro.

INSULT ON LINCOLN DAY

At Miami, Florida on Lincoln Day a political gathering experienced a deal of embarrassment when hotel management ordered its Negro members out. A fracas resulted which saw more than a hundred Whites and about two dozen Negroes stalk out of the Hotel Urmey in angry protest.

Wesley Garrison, Florida's Republican committee head who had invited the Negroes was quoted as saying "Abe Lincoln would turn over in his grave if he saw what just happened." Newspapers sympathetic to the embarrassed gathering also bemoaned the hotel's action as an insult hurled at the memory of Lincoln.

On the other hand, E. N. Claugton, hotel manager, was heard to voice a protest of his own. "But Lincoln never advocated mixing the races." This is a statement which in other connections, has begun to be heard more and more often of late.

Our remark made here is this. Whether Lincoln turns over in his grave or not, the Miami insult is unpardonable. And no matter what Abe Lincoln did or did not advocate, unjustified public insult cannot be judged on the strength of any man's dictates, not even Lincoln's. This business of running back to Lincoln for confirmation in matters of interracial justice or injustice is most silly, anyhow. Who is Lincoln, that right and wrong should depend on his utterances? It always has been wrong to insult and cheapen a fellow being. That conviction comes from Someone Who infinitely outranks Abe Lincoln. God alone is the authority in matters of right and wrong. Lincoln has nothing to do with it.

Perhaps Mr. Claugton of Hotel Urmey can ransack ancient volumes and come up triumphantly with proof that Abe Lincoln "never advocated mixing the races." An article in a Mobile, Alabama paper recently claimed such a triumphant find. Well, so what? What if Lincoln never did advocate it? And more. What if he is found to have even advocated the very opposite? That still wouldn't make a right out of a wrong. As an insult rendered to cheapen a fellow being the Miami incident is to be judged, not on the authority of any man's utterances but on God's authority alone, for He alone is the one to say what is right and what is wrong.

It is very regrettable that this ugly happening took place. As Mr. E. L. Douglas, Negro vice chairman at the gathering sorrowfully remarked, "I thought we were further along than this."

NEGROES REFUSED TO BE DUPED

Here at home we have had plenty of evidence in recent years that Americans, and far too many of them, expecially in high places, have been taken in by Communists "in the clothing of sheep." Some strong body blows have been dealt the party but it is still in business.

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There is hope and pride in the fact that the biggest coup attempted by Reds in the United States failed to come off. Starting in 1919 the Reds have worked very hard on the Negro people of the country. It seemed to them as if they simply could not miss in winning over the Negro to race hatred and mob violence. Past masters in the art of putting out the false welcome mat to people suffering exploitation, they came "with a friendly and smiling face and much promises" to the Negro. They spoke of "equal rights." They spoke of "self-determination of Negroes in the Black Belt" that would establish a separate, segregated Negrodom apart from the rest of the nation.

But the Negro was not the easy prey to propaganda, hatred and lies that the Reds thought he would be. The siren song sung so well for them by men like Paul Robeson fell on deaf ears. The Red coup of the Negroes of the land never came off.

It is to the lasting credit of our Colored citizenry that exposed as they were to Communist propaganda and pressured as they were through years of Red conniving they rejected the godless code of 'liberation' held out to them by the Reds. Conscious as they were of the disabilities suffered by them at the hands of their fellow-Americans, they saw Communism for what it really was and they chose to work out their destiny within the framework of the American way of life.

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(Editorial—Catholic Week — Birmingham, Ala.)

"The songs of men like Paul Robeson fell on deaf ears."



INTENTIONAL SECOND EXPOSURE



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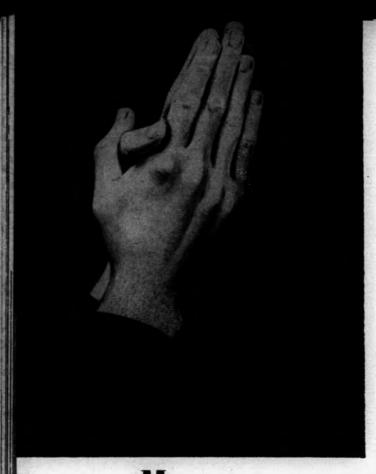
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(Editorial Catholic Week Birmingham, Ala.)

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A Thought For PARENTS

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My Parents Say That I'm Unwise,
To Speak of A Priestly Vocation.
And Yet If I Had Worldy Aims,
They Would Praise Me Without Hesitation.

If I Should Choose To Paint Or Write,
They Would Encourage Me In This Path.
But I Prefer To Follow God,
And For This I Am Given Their Wrath.

Can They Not See The Privilege
God Would Grant To My Unworthy Soul?
Can They Do Less Than Their Duty
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Jesus Guide Them To Do Your Will And Enlighten My Parents To See The Honor You'd Bestow On Us, In Making A Humble Priest Of Me.

by Gloria Rosato

INSPIRATIONAL READING!

These are 8 books recently published by Doubleday Image Books of New York. Image Books has printed an inexpensive series of books of wonderful spiritual value. Bishop Sheen's "Lift up Your Heart" is a spirit-Bernadette ual guide; Timmerman's FULTON A STIECK OF ST FRANCIS "The Perfect Joy of St. Francis", John Beever's Lift Up "Storm of Glory" and Theodore Maynard's "Saints for Our Times" are stories of saintly persons. St. Francis de Sales' "Introduction to the Devout Life" appears in a new translation. Father O'Brien's "The Road to Damascus" recounts the stories of several converts. Kilmer's anthology appears bearing a new supplement.

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Saints for Our Times by Theodore Maynard — 85c (Canada, \$1.00)
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Anthology of Catholic Poets by Joyce Kilmer — \$1.25 (Canada, \$1.45)

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527 MADISON AVENUE NEW YORK, N. Y.

INTENTIONAL SECOND EXPOSURE



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- ♦ 12 delightfully different designs
- ♦ 12 envelopes to match
- ♦ \$1.00 a box

Cut the following card along the dotted line; sign it; drop it in an envelope and mail to

ST. AUGUSTINE'S SEMINARY Bay St. Louis, Mississippi

Door Father.		
Please, send me_	box (es) of your Religious Easter Cards which	
self at \$1.00 a box. I am enclosin	\$Thank you.	
Home		
Address		
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ily" of 15,000 readers can do it! If every reader would contribute ONLY ONE

YES, our "Messenger fam- EDUCATE A

DOLLAR, three burses of \$5000 each would be educate three priests in perpetuity. (The interest from the sum is used for the expenses entailed in educating a student.)

Contributions sent in by Messenger Readers:

Our Lady of Fatima Burse \$ 276.00

Blessed Martin de Porres No. 6 165.00

Little Flower Burse 138.25

MESSENGER READER — have you sent in your \$1.00?

WHY NOT SEND IN YOUR CONTRIBUTION TO DAY TO ONE OF THE FOLLOWING BURSES?

- 1. Our Lady of Fatima Burse.
- 2. Blessed Martin de Porres Burse.
- 3. Little Flower Burse.

竤竤媙竤竤汳汳汳汳汳汳汳竤竤 Dear Father Rector: Please accept my contribution of \$_____ and apply it to the Burse I have checked below: Our Lady of Fatima Burse ☐ Blessed Martin de Porres Burse ☐ Little Flower Burse Name Address City_____State____

Mail To:

Father Rector, St. Augustine's Seminary, Bay St. Louis, Mississippi

for and



TAUGUSTINE'S CONTINE'S CONTINE'S CONTINE'S

Little drops of water

Make The Mighty Ocean

So the poet tells us. Your monthly contributions, large or small, will flow together and grow into an ocean of help for our work of educating candidates for the priesthood and brotherhood. Join today! . .

ONCE-A-MONTH CLUB St. Augustine's Seminary, Bay St. Louis, Mississippi

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through our

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SOCIETY OF THE DIVINE WORD

ANNUITY DEPARTMENT BAY ST. LOUIS . . . MISSISSIPPI



FUTURE IS IN YOUR HANDS

Plea towards Burs Name Address

HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

INCOMPLETE BURSES

Blessed Martin de Porres No. 5	\$4,206.51
St. Joseph	2,273.50
Holy Ghost	966.70
St. Matthias	860.00
St. Jude	1,282.50
Our Lady of Sorrows	846.00
St. Elizabeth	582.00
St. Martha	333.00
St. Madeline Sophie Barat	276.50

SEND YOUR DONATION TO:

REV. FATHER RECTOR

ST. AUGUSTINE'S SEMINARY BAY ST. LOUIS, MISSISSIPPI To aid the Missionar religio

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o aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.



Robert E. Pung, S.V.D. Editor Hubert Singleton, S.V.D. Associate Editor

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Our Cover

St. Augustine's Seminary and the staff of the MESSENGER take great pleasure in presenting as our Cover feature picture this month His Eminence, Francis Cardinal Spellman, D. D., Archbishop of New York chatting with the Honorable Knight of the Equestrian Order of the Holy Sepulchre, Herman Heidrich and Lady Heidrich of Orlando, Florida. This picture was taken at the Vatican last year when Pope Pius X was canonized. Knight and Lady Heidrich are generous benefactors and promoters of the Charities of the Church. The Heidrich story will be found on page 128 of this issue of the MESSENGER.

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Name

Address

City

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Hubert Singleton, S.V.D.

Editorial



Rev. Mother Mary Katharine Drexel. S.B.S., foundress of the congregation. Sisters of Blessed Sacrament, died on March 3rd at the age of ninety-six. Among all their many friends, the several apostolic groups engaged in evangelizing the American Negro and Indian, had almost no one higher in esteem than Mother Katharine Drexel. An exhaustive account of her goodness to the North American Negro and Indian mission work has always proved impossible owing to the vast extent of her benefactions and the modesty by which she constantly shunned the slightest claim to credit.

Since before the turn of the century this daughter of Francis A. Drexel, a Philadelphia, Pa., banker, engaged in fostering the spread of our Faith among Negroes and Indians of the United States. It was Pope Leo XIII who turned her attention to missionary labors.

In 1891 she instituted the congregation known as Sisters of the Blessed Sacrament, a group of women drawn from this land and from abroad. The committed endeavor of these Sisters was the evangelization of the American Indians and Negroes through the Catholic school. The Sisters of the Blessed Sacrament form a teaching order which staffs more than 60 schools in the South and Southwest regions of the U.S.A.

Many churches, chapels and schools in this country thank Mother Katharine who assisted in the early days of their growth. Many Indians and Negroes owe their Christian education to Mother Katharine's Sisters. The Divine

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Mother Katharine Drexel

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Word Missionaries are among the missionary groups that have benefited from the Sisters' devoted labors. In St. Martinville, La., they aid our missionaries at Notre

Dame School. They staff the two schools in our Chicago parishes, St. Anselm and St. Elizabeth. Our Bay St. Louis Mission Seminary was the recipient of Mother Katharine's financial aid at its inception. Not a few of our Negro missions received her help financially.

At New Orleans the Sisters operate and staff Xavier University. Since 1925 it has been the only permanent Catholic University in the land attended by a Negro enrollment. The university, although not yet of full physical growth, is valuable for the higher Christian education it imparts in the arts and sciences. Its school of music and college of pharmacy have gained wide renown. About forty Blessed Sacrament Sisters are on the university's faculty with nearly seventy-five lay professors and half a dozen priest-instructors.

Across the nation from Massachusetts to Arizona and from Illinois to Louisiana, Mother Katharine has established her Sisters in Negro and Indian work. Until 1937, the foundress regularly visited the scenes where her Sisters are engaged. Her physical condition

Newly professed Blessed Sacrament Sisters at Cornwells Heights. Pa.



Rev. Mother Mary Katharine Drexel, S. B. S.

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Blessed Sacrament Sisters teach at Our Lady of Prompt Succor School in St. Martinville, La. Here they pose with Father Maurice Rousseve, S.V.D. and Father Leander Martin, S.V.D.



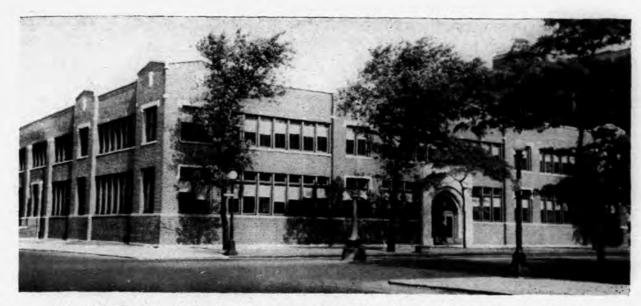
eventually caused her to retire to St. Elizabeth's, the congregation's central convent at Cornwells Heights, Pa. Here she continued to show deep interest in the annual reports submitted by her Sisters over the nation. Here too she used to receive most graciously the many spiritual bouquets and tokens of endearment sent to her at intervals by the Indian and Negro school children.

When the task of directing the congregation's vast labors taxed her failing strength too much, Mother Katharine placed that task in the hands of her Sisters. At

present Mother Mary Anselm, S.B.S., is Mother General of the Sisters of the Blessed Sacrament. With the passing of Mother Katharine the Sisters are now called to carry on their missionary labors minus the inspiring presence of their beloved foundress. The Divine Word Missionaries pray that God ever retain among them Mother Katharine's spirit and the zeal that endeared her to all our missionaries active in the Negro Apostolate. At the grief that their foundress' passing has brought to them. may the Sisters of the Blessed Sacrament be consoled by the thought that for all the good she has done, Mother Katharine has God for her reward.

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St. Elizabeth's School, Chicago, staffed by Blessed Sacrament Sisters

A BASS BARITONE

By Ronald Rosemond (Editor, The XAVIER-HERALD)

Bass baritone Norman Treigle, first professional guest artist to appear in a Xavier opera, voiced high praise of the students that appeared in "Cavalleria Rusticana' and 'I Pagliacci', the recent 21st annual productions of grand opera at Xavier University.

"The performances by students were on a high level and they compare favorably with any opera that I've been in," declared the New York City Center opera company star.

Mr. Treigle seemed amazed at the 'loads of talent' the performers Showed and was especially impressed by Clarence Phoenix, whom he called, ". . .one of the finest dramatic tenors I've ever heard" and Annabelle Bernard. "Both should go far," he declared.

Mr. Treigle, famous for his radio, opera, and TV performances, as well as local appearances with the New Orleans opera company and as master of ceremonies with the "Pops Concerts" series, termed the work of the Xavier chorus simply "excellent."

When asked of his future plans, the leading bass baritone announced he would stay with the New York City Center opera company where it is generally believed young singers have a greater opportunity for singing varied roles. In answer to the question, "Would you like to return to Xavier to sing?", he unhesitatingly replied, "Any time I am invited."

Seemingly overjoyed with the opera production here, Mr. Treigle's only comment in concluding this interview was "Xavier should have a work shop with so much talent available. It's a shame that opera is only presented once a year."

INTENTIONAL SECOND EXPOSURE



Blessed Sacrament Sisters teach at Our Lady of Prompt Succor School in St. Martinville, La. Here they pose with Father Maurice Rousseve, S.V.D. and Father Leander Martin, S.V.D.



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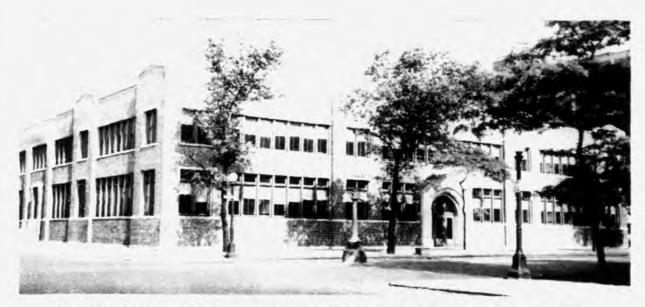
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A TRIBUTE

The HERMAN HEIDRICH

Story

by DENNIS KELSO In every man's life there is an unforgettable and memorable experience which fathoms all words and description. Such a moment arrived in the lives of Herman and his wife Sarah Frances when they were privileged to witness the almost heavenly scene of the canonization of St. Pius X at St. Peter' Basilica, Rome, on May 29th and 30th, 1954.

Herman and Frances, despite the half million people enjoyed a point of vantage at St. Peter's where they not only witnessed the ceremonies, but also participated actively in them. Herman honor guard to the Holy Father and so to the coffin which held the remains of the saintly Pope, Pius X. One can almost transform or transmit the sanctity of Pius X to their own persons, for the saintly Pope's virtues, which number him among God's elect, reflect deeply in the lives of Herman and Frances Heidrich.

It is always a difficult task to pay a sincere tribute and to extol man's virtues and overlook his shortcomings. These words of praise for Herman and Frances, spring from a strong conviction that their love of God finds its expression in alleviating his fellow man's suffering. Loving your neighbor as yourself is always an excellent proof of your true, sincere love of God.

In fulfilling this sublime command of Our Divine Lord, loving thy neighbor as thyself, their names are associated with many of the charities they have been called upon to assist. Just to mention one such case that of a young lady of twenty-three years of age, who

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St. Pius X — He was the Pope who urged people to receive Holy Communion Daily.

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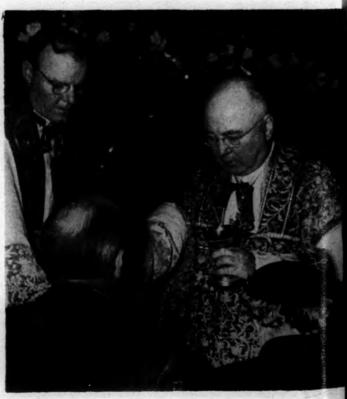
St. Peter's-May, 1954-On the night of the Canonization of St. Pius X.



Audience with Pope Pius XII. Mr. Herman Heidrich (background, left), Cardinal Spellman (right of Holy Father).



Mr. and Mrs. Herman Heidrich receive Holy Communion from Cardinal Spellman while in Rome.



Mr. Heidrich (center of robed group) meets fellow Knights in Rome. 130

A Memorable Occasion

Mr. and Mrs. Herman Heidrich were privileged to witness the canonization of St. Pius X at St. Peter's Basilica, Rome, on May 29, 1954.

Mr. Herman Heidrich in full regalia.

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INTENTIONAL SECOND EXPOSURE



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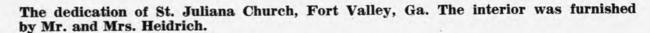
This is only one of the numerous charitable projects he and his wife have undertaken to help their fellow man in need.

Despite two tragedies which had clouded their lives—loss by death of their oldest son Herman, Jr., on December 6, 1945, at the age of thirty-one, and the loss of their only daughter, Jean, on March 20, 1953, also at the age of thirty-one they resigned themselves, like true followers of Christ, to the Will of God and abandoned their trust in Him Who is the Giver of all life. After being tried, so to say by fire, by disappointments, afflictions, his philanthropies have not stopped.

Such moral courage and fortitude came to the notice of the Church leaders who submitted their names to receive the highest honors the church can bestow on laymen, which is, the appointment of Herman and Frances as Knight and Lady in the Equestrian Order of the Holy Sepulchre of Jerusalem. This took place on September 15, 1951. On December twenty-third of the same year, Herman was appointed a knight in the Sovereign Military Order of Malta.

In the constitution of the Equestrian Order of the Holy Sepulchre of Jerusalem, is stated—(PAGE 17) "Sublime is the role to be played in all this by the knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem. Called, as they are, to be exemplary Catholics in their personal lives, and to show absolute loyalty

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Mr. John Dautrieve

Through The Years

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> Good morning Mr. John! Hello These are familiar Mr. John! greetings which Mr. John Dautrieve has been hearing through the years. April 1925 he applied for work and April 1955, 30 years later, finds him still with us. Mr. John has a likeable personality. In the beginning when St. Augustine was as yet without Lay Brothers Mr. John was in a perpetual motion of diverse occupations. Even today he is mechanic, electrician, plumber, etc. We wish to thank Mr. John heartily for the tremendous work and invaluable service rendered to the Seminary through the years.

Saving Soles . . .

After months of constant, gruelling work, mending, painting, repairing Fr. Hoffman, SVD, has the shoe shop in tip top shape. In addition he has taught Brother Joseph, SVD. the secrets of the cobbler's skill. Now the shoes of the entire community are being repaired in our own shop. The work? Excellent!

St. Thomas Program. . .

March 7, the feast of the Angelic Doctor, St. Thomas Aquinas, the Major Seminarians discussed the following subjects. Rev. Fr. Bernard Keller, SVD., analyzed a phase of St. Thomas' life. Proof for the existence of God from the metaphysical notion of motion was expertly and interestingly presented by Fr. James Henry, SVD. Fr. Raymond Guidry's theme was "How are Saints Canonized?"

Visitors. . .

Fr. Wilbert Wagner, SVD, Master of Novices in the Eastern Province spent a few days with us for the purpose of briefing the postulants of the Minor Seminary department on the importance of the step they are about to take by entering the Novitiate. The postulants, the Senior class, number nine. They

(Continued on page 136)

(Continued from page 128)

was paralized in a diving accident. Privately and individually he had defrayed doctor bills and hospitalization, even having sent her to a New York Rehabilitation Hospital to give her the advantage of scientific treatment of her affliction.

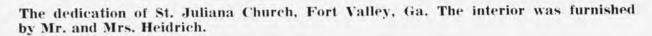
This is only one of the numerous charitable projects he and his wife have undertaken to help their fellow man in need.

Despite two tragedies which had clouded their lives—loss by death of their oldest son Herman, Jr., on December 6, 1945, at the age of thirty-one, and the loss of their only daughter, Jean, on March 20, 1953, also at the age of thirty-one they resigned themselves, like true followers of Christ, to the Will of God and abandoned their trust in Him Who is the Giver of all life. After being tried, so to say by fire, by disappointments, afflictions, his philanthropies have not stopped.

Such moral courage and fortitude came to the notice of the Church leaders who submitted their names to receive the highest honors the church can bestow on laymen, which is, the appointment of Herman and Frances as Knight and Lady in the Equestrian Order of the Holy Sepulchre of Jerusalem. This took place on September 15, 1951. On December twenty-third of the same year, Herman was appointed a knight in the Sovereign Military Order of Malta.

In the constitution of the Equestrian Order of the Holy Sepulchre of Jerusalem, is stated—(PAGE 17) "Sublime is the role to be played in all this by the knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem. Called, as they are, to be exemplary Catholics in their personal lives, and to show absolute loyalty

(Continued on page 143)





eminary News....



Mr. John Dautrieve

Through The Years

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> Good morning Mr. John! Hello Mr. John! These are familiar greetings which Mr. John Dautrieve has been hearing through the years. April 1925 he applied for work and April 1955, 30 years later, finds him still with us. Mr. John has a likeable personality. In the beginning when St. Augustine was as yet without Lay Brothers Mr. John was in a perpetual motion of diverse occupations. Even today he is mechanic, electrician, plumber, etc. We wish to thank Mr. John heartily for the tremendous work and invaluable service rendered to the Seminary through the years.

Saving Soles . . .

After months of constant, gruelling work, mending, painting, repairing Fr. Hoffman, SVD, has the shoe shop in tip top shape. In addition he has taught Brother Joseph, SVD, the secrets of the cobbler's skill. Now the shoes of the entire community are being repaired in our own shop. The work? Excellent!

St. Thomas Program. . .

March 7, the feast of the Angelic Doctor, St. Thomas Aquinas, the Major Seminarians discussed the following subjects. Rev. Fr. Bernard Keller, SVD., analyzed a phase of St. Thomas' life. Proof for the existence of God from the metaphysical notion of motion was expertly and interestingly presented by Fr. James Henry, SVD. Fr. Raymond Guidry's theme was "How are Saints Canonized?"

Visitors. . .

Fr. Wilbert Wagner, SVD, Master of Novices in the Eastern Province spent a few days with us for the purpose of briefing the postulants of the Minor Seminary department on the importance of the step they are about to take by entering the Novitiate. The postulants, the Senior class, number nine. They

(Continued on page 136)



His Excellency, The Most Rev. Leo C. Arkfeld, S. V. D., D. D., Bishop of Wewak, New Guinea

ORDINATIONS AT ST. AUGUSTINE'S

Bishop Arkfeld gives Tonsure to Joseph Guidry of Abbeville, La.





Bishop Arkfeld ordains to the Lectorate Raymond and Joseph Guidry of Abbeville, La. The two seminarians are not related. 134



Seminarians ordained to the Minor Orders of Door-keeper and Reader



Elmer Powell of Kansas City, Mo. receives the tunic of Sub-deacon.

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Francis Theriault of Cambridge, Mass. is invested in the tunic of Sub-deacon.



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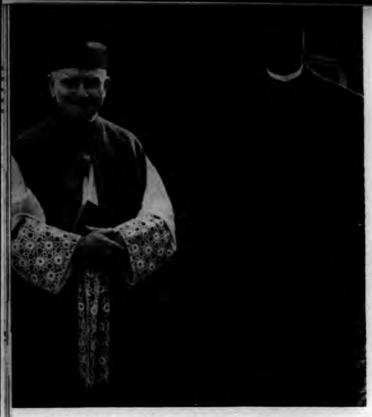
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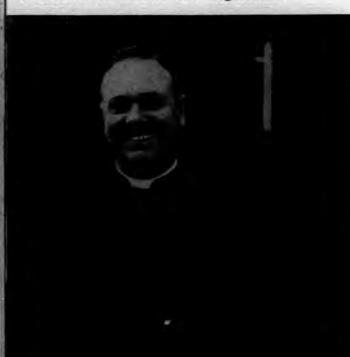


The Rt. Rev. Msgr. Patrick J. Kilgallen (left) and Father Curtis Washington, Divine Word Missionary from Africa. Father Washington, an alumnus of St. Augustine's Seminary, is with us enjoying a short rest period.

(Continued from page 133)
will begin their Novitiate in September at Conesus, New York. It
will be Father's task as Novice
Master to direct and guide them in
the ways of the spiritual life.

Mr. A. Morawski is down here with us again to imbibe all the

The Rev. Bernard Schimmel, C.M., missionary to Balboa, Canal Zone, was a recent visitor at St. Augustine's.



medicinal elements of which a southern clime can boast. Here he has found the fountain of youth of which Ponce de Leon was so long in search. A hearty welcome to Mr. Morawski a mite of a man with many a laugh.

Majors and Minors. . .

Receiving the sacred order of Subdiaconate February 24 were Fraters Edward Baur, SVD., Milwaukee, Wisc., Bernard Keller, SVD., Pittsburg, Penn., Francis Theriault, SVD, Cambridge, Mass., Elmer Powell, SVD, Kansas City, Mo., John Sheerin, SVD, Philadelphia, Penn.

His Excellency Bishop Leo Arkfeld, New Guinea's "Flying Bishop," also conferred the two Minor Orders of Porter and Lector on Fraters Joseph Guidry, SVD, Abbeville, La., Raymond Guidry, S.V. D., Abbeville, La., George Heffner, SVD, Findlay, Ohic, August Langenkamp, SVD., St. Henry Ohic, Jerome LeDoux, SVD., Lake Charles, La., William Oliver, SVD., New Orleans, La., Fisher Robinson, SVD., Abbeville, La.

On the night previous those receiving Minor Orders also received tonsure.

March 19, the Subdeacons were ordained Deacons and the last two Minor Orders of Acolyte and Exorcist were conferred. The ordaining Bishop was His Excellency Richard O. Gerow.

On the night of February 24, His Excellency, Bishop Arkfeld addressed our community. After showing a 45 minute film, "Other Sheep Have I", portraying his mission the Bishop told us about New Guinea. Our Divine Word Missionaries began evangelizing New Guinea in 1896. Today with

(Continued on page 142)

MAN'S DEBT TO YOUTH

LOUISE PARNELL

There is a story told in the Gospel about Jesus and a young man. Christ, it says, loved the youth the moment He saw him. Why?

He loved him for the promises this youth held not only for himself but, also, for those who would come in contact with him.

The possibilities of youth are many. In him lies the potentiality of a world figure who may right all wrong for humanity.

There is the likelihood he may become a great musician whose music will still the aches of the world.

Or he may hold the secrets of an inventor whose energies will improve the lot and destiny of humanity.

Again, he may have in his mind and fingers the makings of a great surgeon who will restore health to the people.

Also, he is a potential father in whose hands rests the destiny of souls entrusted to his care and protection.

But above all of these shines that one great star that says youth will be a true Christian soul. One who will respect the rights of his

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brethren and who will love his neighbor more than self.

What of the young girl who stands on the threshold of youth? In her lies the greatest of all trusts—Motherhood. It is not necessary to go into the sacred responsibilities which are associated with this God-given task. Man, having been born of woman, realizes the work which goes into the rearing of a child.

Does a mother hesitate simply because she does not know what the outcome of her child's life will be? No. She nurses, bathes, feeds, and nurtures that infant, thinking only of the good things that will come to it.



His Eminence, Francis Cardinal Spellman pins merit badge on Boy Scout

INTENTIONAL SECOND EXPOSURE



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Sisters dedicate their lives to the service of Youth

Too, the young girl may possess a glorious voice that will cause people to know many happy moments.

Or she may have within her the makings of a great author who will enlighten her readers in many things and so make them better citizens.

And what of the young girl who renounces the world for the convent? Can her potentialities be under-estimated?

Nor is the young girl whose desire is to become a nurse to be overlooked. She will aid a suffering humanity.

But even as with the young boy, the young girl's greatest potentiality lies in being a good Christian, always bearing in mind the teachings of Christ.

Yes, youth is a time of life that bears watching. What will the 138

youth of today be ten years from now?

Will he be a lawyer seeking to bring justice to the world?

Will he be a priest leading his people to the Good Shepherd?

Will he be a criminal? A useless idler who will spend his days doing things that bring no glory to himself or to the world?

How, then, can youth be made into a real Christian youth. There are three suggestions to bring about this end.

First, youth is to have an ideal. Young people have a way of searching out some individual who can serve as a pattern for his life. He will follow that pattern with loyalty. This is one of youth's staunchest claims.

Many a young man has looked to history for his ideal. He has chosen someone whose heroic deeds have shaped the destiny of a nation. In choosing in this manner, he is certain to do great things.

Then there is the youth who has gone to other fields for his ideal. Some of these have been good. Others bad. As the choice of his ideal has been, so has been the direction of his life.

What of the young man who has chosen Christ as his ideal? There never has been any doubt for him as to whether his choice has been right or wrong. Christ is all right-eousness and all goodness. To choose Him is to choose well. No youth can expect to do better than this.

The second suggestion in becoming a good Christian is that youth find a friend who will direct him wisely.

It is a well-known fact that young people crave the confidence of a more experienced person. Even as with their ideal, if they are deprived of this privilege of friendship, they will go to sources that are not good for them.

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Many an adult has said that to be a friend to young people is to experience one of life's greatest privileges.

All that the young boy asks is that he be trusted. All that the young girl asks is that she be understood.

(Continued on page 150)



Learning the fine points of Culinary Art



A Negro family add a fourth a Korean lad—to their family



INTENTIONAL SECOND EXPOSURE



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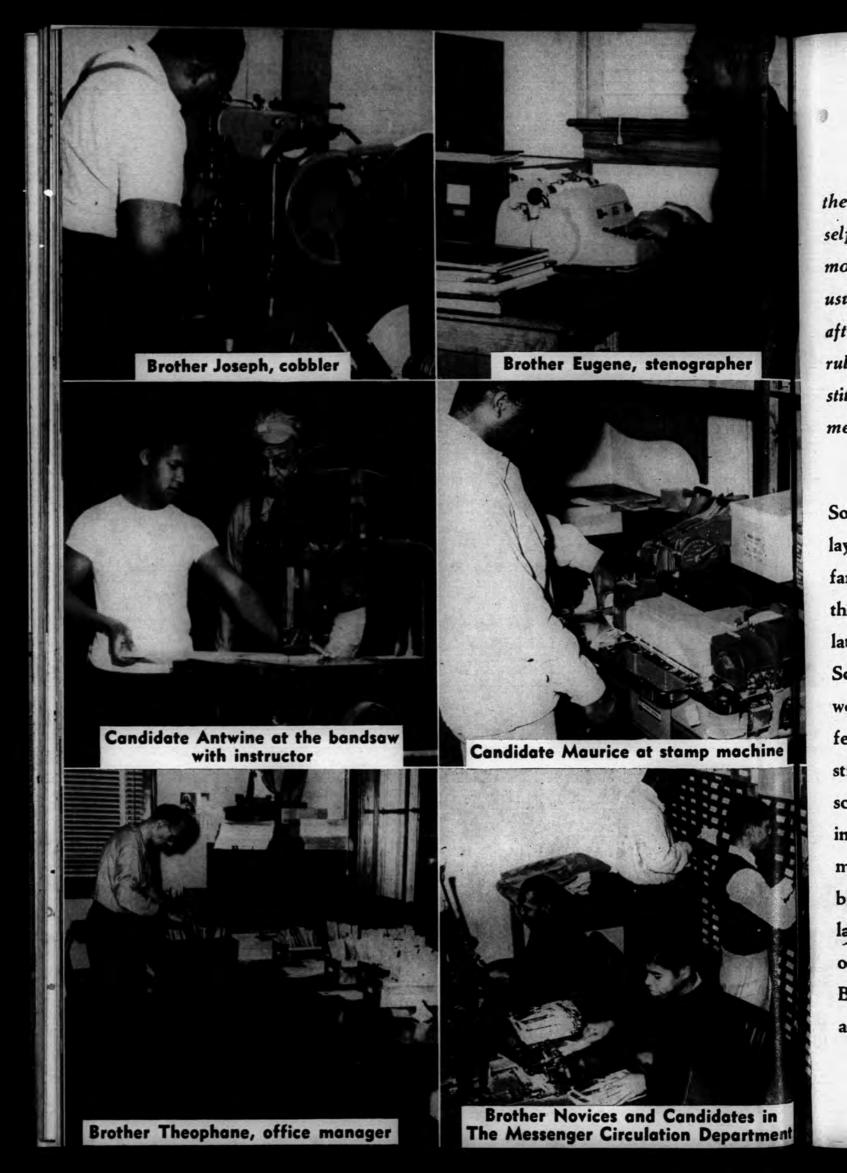


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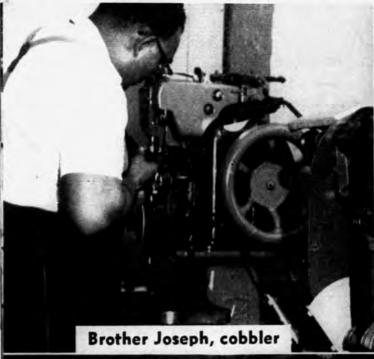
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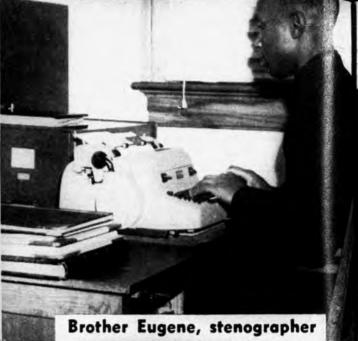
'The Society consists of two classes of members—the clerics and the lay Brothers. Though set apart by the institution of Christ Himself yet united in the bonds of one Society, they work together harmoniously within their own field toward the same end; the lay Brothers usually through manual labor . . . All take the three usual vows, strive after perfection under the same Superior General, live under the same rule according to the conditions of their station and since they constitute one corporate society they also share in all its benefits and merits.'

Here are set forth in the lordly language of the Constitution of the Society of the Divine Word the place and importance of the clerics and lay Brothers in the missionary work of the Society. Everyone seems familiar with the Divine Word missionary priest, but few are aware of the importance of the Divine Word Missionary Brother. Without the latter's dedication and work, the far flung missionary endeavors of the Society would cease operation! This is no exaggerated estimate of their worth and indispensability. They are true religious, striving for perfection and the salvation of pagan souls as are the priests. The Brothers strive after their two-fold goal by coupling their vows with manual labor, so necessary for the work in the Missions. Thus they reduce the operating costs of the Mission and free the priests for the important priestly ministrations. The vocation of a religious Brother is one especially blessed by God for the lay Brother is the counterpart of St. Josephlaboring unobtrusively and silently to sanctify himself first and then others. As the feature for Vocational Month, we present some of our Brothers and candidates for the Brotherhood at St. Augustine's Seminary engaged in some of the various tasks which are theirs.

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INTENTIONAL SECOND EXPOSURE





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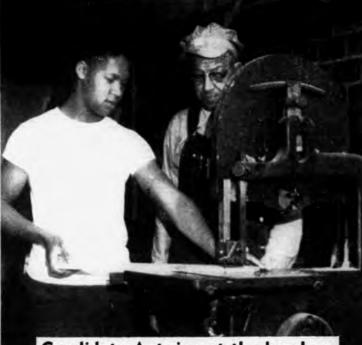
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Candidate Antwine at the bandsaw with instructor



Candidate Maurice at stamp machine



Brother Theophane, office manager



Brother Novices and Candidates in The Messenger Circulation Department

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Seminary News . . .

(Continued from page 136)

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His Excellency, Bishop Arkfeld with our minor seminarians.

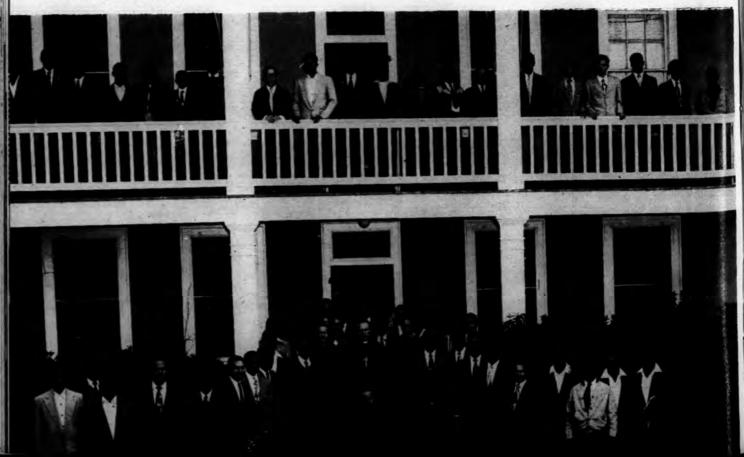
New Guinea people are called.
The Wewak Vicariate alone has contact with some 200,000 people, of whom 33,000 are Catholic. Since

New Guniea is a land difficult to traverse save by air Bishop Arkfeld uses the airplane to transport men and material over his Wewak vicariate. The Bishop himself is

a pilot. Two of his priests are also

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Father Clarence Howard, formerly of St. Augustine's and long time editor of the MESSENGER is in Bishop Arkfeld's vicariate. The Bishop had many good words to say about Father Howard as he acquainted us with Father's work. Off the New Guinea mainland, on a small island near Wewak Father opened a preparatory seminary. Illness forced him to leave the coast for the better climate of New Guinea's interior mountainous region. Here Father Howard has begun a small catechist school. Bishop Arkfeld's address closed after members had the opportunity to ply questions for about half an hour.



Heidrich Story . . .

(Continued from page 132)

to the Supreme Pontiff, they shall not fail the church with their prayers, their influence, their activities and their alms." Herman and Frances Heidrich certainly have not only merited it but are well deserving of the additional honor bestowed upon them by His Holiness Pope Pius XII, when on September 17, 1954 he elevated them in rank to that of Knight and Lady of the Grand Cross of the Knights of the Holy Sepulchre.

His success in the business world has been continual. He entered business on his own account in 1915 and as his three sons grew into manhood organized the present firm known as HERMAN J. HEI-DRICH AND SONS shipping their products to all parts of the United States and Europe. The respect in which he is held in business may best be summarized by an account in the Produce News of December 4, 1953. "It has been said that you cannot maintain dignity and run a citrus business-but there is a man in the deal who nails that one to the barn door and labels it a 'lie' by his very actions. For the last two annual meetings of the Independent Cash Buyers Association we have had the distinct pleasure of sitting next to and conversing with Herman J. Heidrich of Orlando-head of Herman J. Heidrich and Sons, one of the more influential fresh fruit houses. By his very actions and demeanor he maintains a dignity that is superband is a great guy with it. Does not make public appearancesleaves that to the two sons, with Paul and Francis doing most of the



Our Lady of Lourdes Shrine, the gift of Mr. and Mrs. Herman Heidrich in memory of their son and daughter, Herman Jr. and Jean, to St. James Church, Orlando, Florida

work. This industry is better off because of men as Herman Heidrich."

This story would not be complete without mentioning their ardent devotion to Our Blessed Mother. To inspire greater honor to her, they have erected a Shrine of Our Lady of Lourdes in the courtyard between the rectory and their church, Saint James, in Orlando.

The marble statue of the Virgin was hand carved at Pietra-Santa, Lucca Italy, and was personally

INTENTIONAL SECOND EXPOSURE



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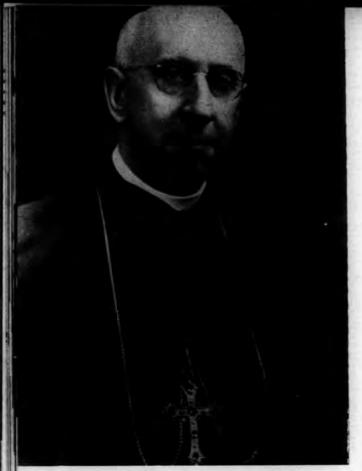


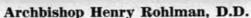
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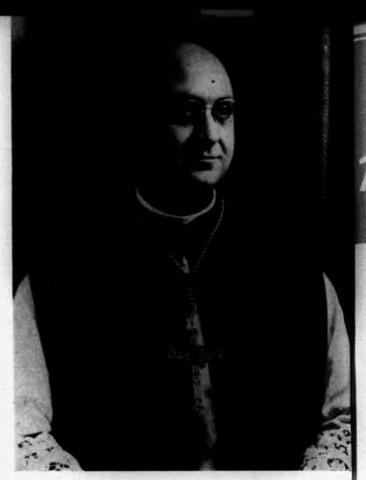
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Archbishop Leo Binz, D.D.

Archbishop Rohlman, who is 79 years old, and has headed the Archdiocese of Dubuque since 1946, has been given permission to retire.

Archbishop Binz, who has served as coadjustor since 1950, now becomes the eighth head of the Dubuque Archdiocese.







blessed by His Holiness Pope Pius XII.

The Shrine is a memorial to his deceased children, Jean and Herman, Jr.

In the chapel of the new North American College in Rome, they have installed the Altar of the Sacred Heart, also in memory of their deceased children.

The success of Herman and Frances Heidrich in all of their activities, as well as in their per-144 sonal lives, is certainly attributable to their constant cooperation with the grace of God—whether it is in time of joy or adversity, prosperity or poverty, it is always God's Will be Done.—A true spirit of the valiant Knights of centuries past, which has been adopted by all, their motto being "GOD WILLS IT"

His interest in our Missionary Apostolate will bring further blessings of God upon him and his loved ones. For by his deeds he will have a finger in bringing about the Kingdom of God here on earth.



WACO, TEXAS

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ry ssed vill out th. Rev. Henry Marusa, S.V.D. is pastor of St. John the Baptist Mission in Waco, Texas. Father formed this mission in 1952. He provides a kindergarten class. Here the priest is shown ready to bring his little charges back home at the end of a day's classes.



The entire kindergarten class at Waco, Tex., shown with its teachers. Of these children not one is a Catholic.



INTENTIONAL SECOND EXPOSURE



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Archbishop Leo Binz, D.D.

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Archbishop Binz, who has served as coadjustor since 1950, now becomes the eighth head of the Dubuoue Archdiocese.

blessed by His Holiness Pope Pius XII.

The Shrine is a memorial to his deceased children, Jean and Herman, Jr.

In the chapel of the new North American College in Rome, they have installed the Altar of the Sacred Heart, also in memory of their deceased children.

The success of Herman and Frances Heidrich in all of their activities, as well as in their per-144 sonal lives, is certainly attributable to their constant cooperation with the grace of God—whether it is in time of joy or adversity, prosperity or poverty, it is always God's Will be Done.—A true spirit of the valiant Knights of centuries past, which has been adopted by all, their motto being "GOD WILLS IT"

His interest in our Missionary Apostolate will bring further blessings of God upon him and his loved ones. For by his deeds he will have a finger in bringing about the Kingdom of God here on earth.



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ry ssed vill out th. Rev. Henry Marusa, S.V.D. is pastor of St. John the Baptist Mission in Waco, Texas. Father formed this mission in 1952. He provides a kindergarten class. Here the priest is shown ready to bring his little charges back home at the end of a day's classes



The entire kindergarten class at Waco, Tex., shown with its teachers. Of these children not one is a Catholic.



A SCHOOL IS DEDICATED

Another tribute to the Rev. Vincent Warren, S.S.J., was the blessing of his new school in Daphne, Alabama. The wonderful progress Father Warren has made in the development of this new parish is another proof of his priestly zeal and love for God's children.



Archbishop O'Brien blessing new school



E. Allen Sullivan, K.S.G., Mobile businessman, master of ceremonies at Shrine of the Holy Cross, at microphone. Left to right, front row, Archbishop Thomas J. Toolen of Mobile-Birmingham Diocese; Archbishop William D. O'Brien; Very Rev. Thomas P. McNamara, S.S.J., Superior General of Josephite Fathers, Baltimore, Md.



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Archbishop O'Brien celebrating Mass in the shrine church preceding dedication.

Procession of clergy to church for Mass. The Rt. Rev. Msgr. Thomas M. Cullen, P.A., director of charities for the Mobile-Birmingham Diocese, preceding Archbishops O'Brien and Toolen.



Procession from church to school for dedication



A SCHOOL IS DEDICATED

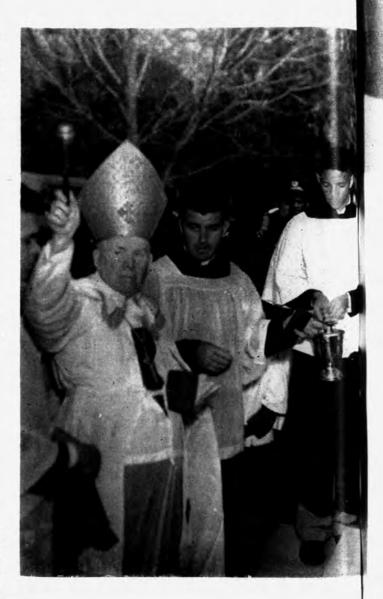
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The Rev. Edward Matocha, Chancellor, The Most Rev. Louis J. Reicher, D.D., Bishop of Austin and Mother Ignatia, Mother General of the Sisters Servants of the Holy Goast of Perpetual Adoration.

First Sisters of Perpetual Adoration In Diocese of Austin, Texas

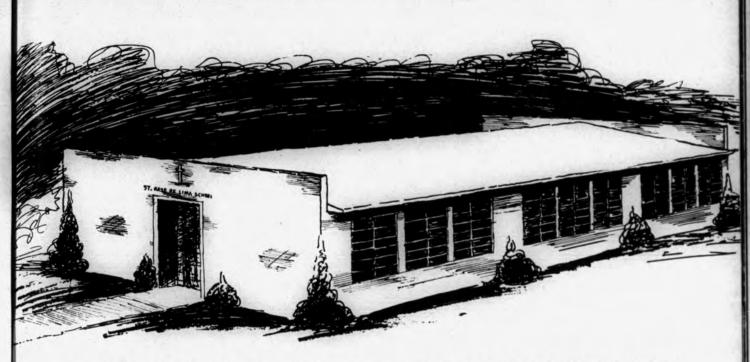


Mother General Ignatia, Bishop Reicher, Sister Salvatoria.

Father Vincent Waiches, SVD pastor of St. John the Evangelist, Luling, Texas, with the Sisters.

The Sisters Servants of the Holy Ghost of Perpetual Adoration, have purchased five acres of ground in Austin. Here they will build their convent of perpetual adoration, when funds are available. 148





Architect's sketch of the new St. Rose de Lima School, Bay St. Louis, Mississippi. Work is progressing rapidly on its construction.



The new St. Joseph's Church at Broussard, La. was dedicated by His Excellency, Most Rev. Jules Jeanmard, D.D., Bishop of Lafayette. Following the dedication, His Excellency confirmed a class of children. Father Harold Perry, S.V.D. engineered the building of this fine church of which he is the energetic pastor.



INTENTIONAL SECOND EXPOSURE



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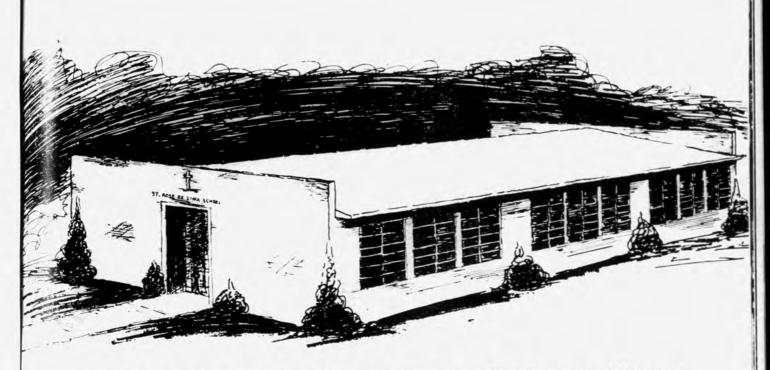


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Man's Debt To Youth

(Continued from page 139)

One instructor stated that he would far rather have his name written upon the loving heart of one young person than to have it printed in all the society columns of the world. This man realizes the vast importance of this trust.

A great author once was asked what had been the secret of his success. His reply was this:

"I had a friend when I was young."

Because he had that friend, his life had become rich in the things that mattered.

For the third suggestion, youth must strive for a purpose.

A young girl, a recent graduate from a parochial school, went to her parish priest. She asked him what work she could do in the Church. She wanted to do something that was difficult for Christ, she said

The parish priest, puzzled by this request coming from such a young girl, thought a while. Then he said:

"Why not make it your special duty to decorate the altar with fresh flowers every day?"

"I'll be glad to do that Father," she replied quickly. "But that isn't enough. There is something much more difficult which I would like to do."

Whereupon the priest, seeing in her soul the reflection of great things to come, admonished:

"The time will come, my child, when Christ will call you to do great things."

The girl listened to his words. She was happy now, she said, for she had a purpose to work for.

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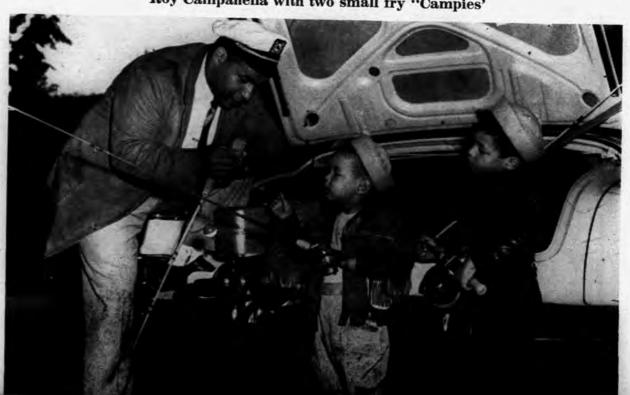
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Experience shows that youth is ready to make great sacrifices. Assign to youth a difficult task. What is the outcome? He will throw himself whole-heartedly into the task, stopping only when the goal has been reached.

As a child, man begins to climb the unfamiliar steps of religion.

Roy Campanella with two small fry "Campies'





Awards are presented for excellence in English Composition

With time, the child's steps become stronger.

First, the steps are strengthened by Baptism. Then, by Confession and by the inestimable values of Holy Eucharist. As the child approaches youth, there is the sacrament of Confirmation to give him the strength which life will exact.

As the youth becomes an adult, he finds that there are many difficulties and dangers to surmount. But he also finds that these difficulties and dangers are all a part of life. That when these are surmounted by his indomitable spirit, he will be surrounded by a beauty he had not thought possible in life.

Youth, then, is in constant need of a guide. This can be had in their parents and in their Church.

Both, united, can do wonderful things for youth.

Both, united, can bring about all the wondrous expectations youth holds.

Both, united, can enrich the world to the extent that future

generations will rejoice they walked the earth, leaving behind a noble heritage.



Morning Star School, San Francisco, Calif.



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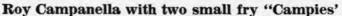
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CORNER 2007

Te for

A lad from St. Rose School at Bay St. Louis, Miss.



What do I want to be when I grow up? This question often comes to the minds of boys and girls. The question may not be in those exact words; in fact, the question may not be in words at all. Some boys and girls never ask themselves the question. They just come out and tell themselves: I'll be a fireman, or I'll be a nurse, or a policeman, or a teacher, or something else.

I thought you would be interested in knowing what I wanted to be. The minute I began telling people what I was going to be, no one could tell me anything different. I would be a dentist. Nothing else. I just knew it, and got a big kick out of pulling each of my own first teeth. Also my younger brother and sister and my little cousins knew that I was going to be a dentist. They should have known. They were my patients. When they had any tooth ailing, they stayed clear of me if they were afraid to have it pulled. With a piece of thread, I could pull out anybody's bad tooth, or so I thought.

Strangely enough, my liking for yank-152 ing teeth did not last too long. As a matter of fact, it was just about gone in a couple of years. Other things began to interest me very much. The growth of little plants and animals, and such things as the crying of wild ducks flying overhead, set my heart thrilling and made my blood tingle. I felt that I could work among such things all my life as a biologist or something else.

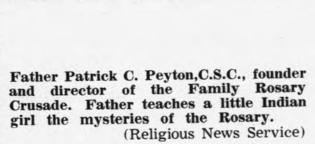
But still other things began to grab my interest. The powerful drone of an airplane could stop me anywhere and any time. I just had to look until the wonderful machine was out of sight. That was it. I would be a pilot.

By the time I was nearly through grammar school, everything at home was cluttered up with model airplanes. Besides, I had many small notebooks filled with airplane drawings which I thought were surely tops.

I had heard my big brother and cousins speak of St. Augustine's Seminary, a school for the training of priests, but that didn't strike my liking at all. However, curiosity got the better of me, and (Continued on page 156) Teen-agers and adults offered prayers for the youth of the world before the image of St. Dominic Savio, patron of youth. He was a Salesian student and a protege of the Founder of the Salesians, St. John Bosco.

(Religious News Service)







Singapore—Father Peyton with two girls from Holy Infant Jesus Convent. As usual, Father shows a deep interest in our youth.

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(Religious News Service)





Father Patrick C. Peyton, C.S.C., founder and director of the Family Rosary Crusade. Father teaches a little Indian girl the mysteries of the Rosary.

(Religious News Service)



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(Religious News Service)



NEW ETHIOPIAN PRIESTS IN ROME

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The Most Rev. Jacob Ghebre-Jesus, a native Bishop of Eritrea (Ethiopia), ordained two new Ethiopian priests in Rome last Oct. 3l. The ceremonies (all in the ancient Ethiopian rite) took place in Vatican City. In the picture above are seen: Bishop Ghebre-Jesus (center); Father John Welde Ghiorgis (at the Bishop's right) and Father Kidane-Mariam Ghebray.

The Ethiopian College—the only seminary on Vatican soil—was founded by Pope Pius XI twenty-five years ago. In the picture above is seen the dome of St. Peter's Basilica.

This year the Church in Ethiopia celebrates the centennial of the glorious martyrdom of Blessed Ghebre-Michael, an Ethiopian priest raised to the honor of the altars in 1926.

Bishop Jacob Ghebre—Jesus, native Ethiopian Bishop conferring orders on Ethiopian seminarians, Vatican City, last Oct. 31.



Ordination in Rome . . .

The three African priests in vestments (right) were ordained to the Priesthood last December 7 in Rome by Archbishop Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith. (1 to r) Father Louis Okodoi of Kisumi, Kenya; Father Charles Kayemba and Father Caesar Buwule, both of Masaka, Uganda. Surrounding the new priests are other students of the Propaganda College where the new priests are completing their last year of theology.





Future Priests at St. John's Seminary, Wewak, New Guinea. St. John's Seminary was founded by Father Clarence Howard, S.V.D., former editor of St. Augustine's Messenger and now a missionary in New Guinea.



Mrs. Marie Parker of Buffalo, N.Y., a friend of St. Augustine's Seminary, went to Rome last December to witness the ordination of African seminarians she befriended.



INTENTIONAL SECOND EXPOSURE



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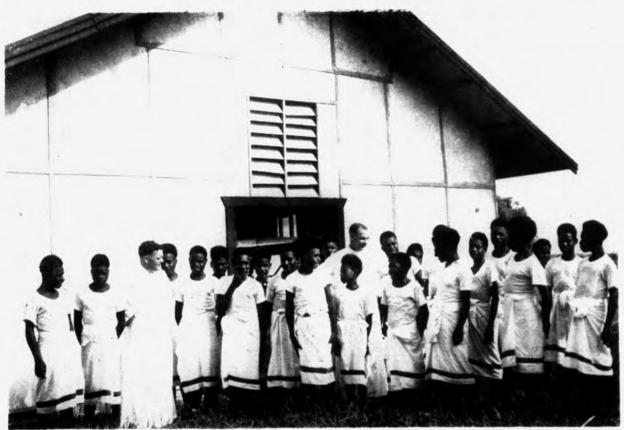
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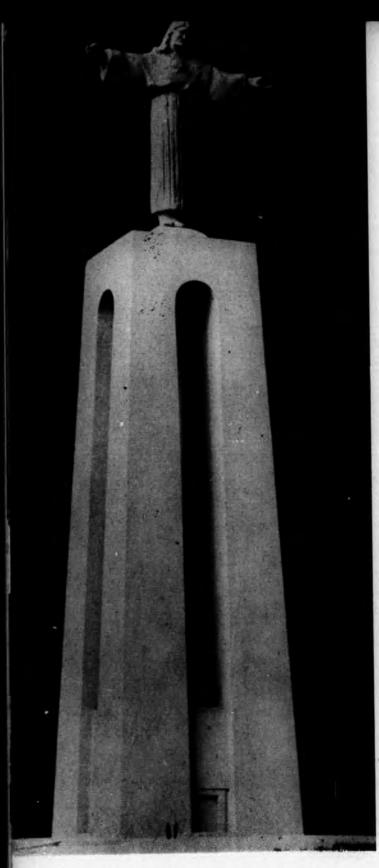


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The world's tallest monument of Christ the King in Lisbon. Another manifestation of the love of the Sacred Heart for our youth.

(Religious News Service)

Children's Corner . . .

(Continued from page 152)

I found myself writing to the seminary for information.

That is how I landed here, more out of curiosity than generosity. But I didn't stay just out of curiosity. Since 1943, each following year of the 11 years of my studies has proved more interesting than the year before. A priest, I learned, does not have to give up interest in the things to which he thrilled before. Rather, his interests should grow and grow until the interests of all men become his interests.

Dear boys and girls, if you are halfway through grammar school, or especially if you are almost finished with grammar school, it is high time to start thinking about what you want to be. Don't let another day pass without getting down to business-real thinking. And give it honest thought. The best thing for you to be, of course, is what you think God wants you to be. But don't think of just a few possibilities like doctor, teacher, or lawyer, and let it go at that. Think of all the things you see around you, and don't forget to include priests, brothers, and sisters. But don't go by how you feel about it. Go by what you think. If you think that God wants you to be a priest or brother or sister, don't give up because you just feel you can't do it. God will help you.

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SPLENDID OPPORTUNITIES FOR MEN TO MAKE



A WEEK-END RETREAT

WITH

THE REVEREND FRANCIS LARKIN, CC. SS.,

Priest-Apostle of the Sacred Heart Devotion.

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accomodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p. m.

1st	Retreat	July 1, 2, 3	4th	Retreat	July 29, 30, 31
	Retreat	- 1 0 0 10	5th	Retreat	Aug. 5, 6, 7
	Retreat	- 1 00 02 0A	6th	Retreat	Aug. 12, 13, 14

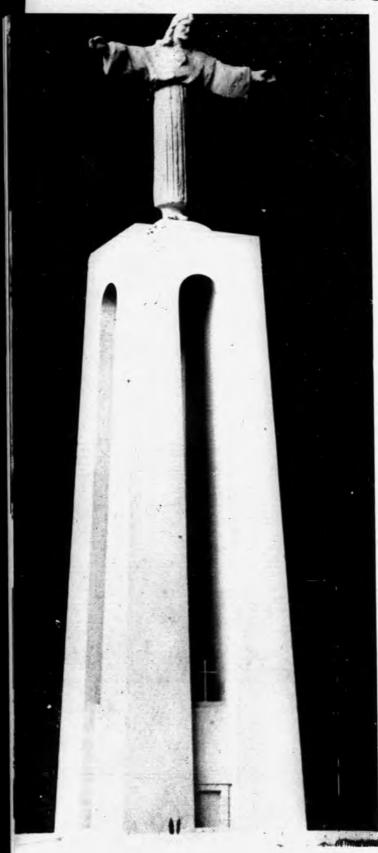
RESERVATION CARD

DEAR FATHER:

I wish to make one of your week-end retreats for laymen from NAME ADDRESS CITY STATE

Mail to LAYMEN'S RETREAT LEAGUE St. Augustine's Seminary Bay St. Louis, Mississippi

INTENTIONAL SECOND EXPOSURE



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FOR MEN
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WITH

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 1st Retreat
 July 1, 2, 3
 4th Retreat
 July 29, 30, 31

 2nd Retreat
 July 8, 9, 10
 5th Retreat
 Aug. 5, 6, 7

 3rd Retreat
 July 22, 23, 24
 6th Retreat
 Aug. 12, 13, 14

RESERVATION CARD

DEAR FATHER:

I wish to make one of your week-end retreats for laymen from to . (Give date.)

NAME

ADDRESS

STATE

CITY

Mail to LAYMEN'S RETREAT LEAGUE St. Augustine's Seminary Bay St. Louis, Mississippi

INSPIRATIONAL READING!

These are 8 books recently published by Doubleday Image Books of New York. Image Books has printed an inexpensive series of books of wonderful spiritual value.

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cus" recounts the stories of several converts. Kilmer's anthology appears bearing a new supplement.



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Bernadette and Lourdes by M. de St. Pierre — 75c (Canada, 90c)
The Perfect Joy of St. Francis by Felix Timmermans — 75c (Canada, 90c)
The Road to Damascus by Rev. John A. O'Brien — 65c (Canada, 75c)
Storm of Glory by John Beevers — 65c (Canada, 75c)
Saints for Our Times by Theodore Maynard — 85c (Canada, \$1.00)
Introduction to the Devout Life by St. Francis de Sales — 85c (Canada, \$1.00)
Anthology of Catholic Poets by Joyce Kilmer — \$1.25 (Canada, \$1.45)

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MAY 1955

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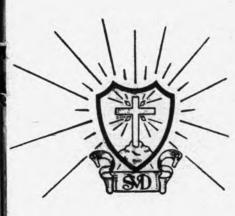
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To aid the cause for which the Divine Word Missionaries are working-more priests and religious for the Missions, especially among the Negroes.

ST. AUGUSTINE'S

Robert E. Pung, S.V.D. Editor Hubert Singleton, S.V.D. Associate Editor

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Our Cover

site terra-cotta Madonna and Child is the pride of the Faculty Building at the Seminary. As one scends the steps to the second floor of the did outhern Colonial style building, this is the first hing that catches the eye. For thirty-five year now, the Madonna and Child have and watched over the Divine Word and watched over the Divine Word fathers no have residence in this building and the hard for as many years conducted the work of dear to the Sacred Heart of Jesus o dear to the Sacred Heart of Jesus nmaculate Heart of Mary—the training tion of youth for the missionary priest-Brotherhood.

TINE'S MESSENGER, Published month-by except July and August. Entered as Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of Murch 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.

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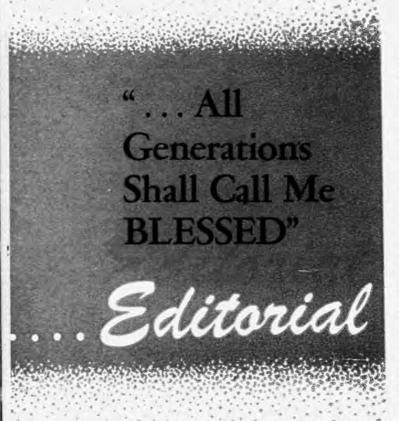
"My soul does magnify the Lord, and my spirit rejoices in God my Savior; because He has regarded the humility of His handmaid, for behold all generations shall call me blessed" (Luke (I-46-48).

Many are the names inscribed upon the honor roll of the world. Some have achieved this mark of recognition and honor by their power of genius and force of arms with which they conquered nations: others merited this worldwide fame by causing to flourish in their countries justice, peace, and prosperity in all fields by means of wise laws and good government. Others again have become great in the eyes of the world because they have stood firm and resisted all who would have invaded their rights and the rights of their people. Finally, others have become great because they have left behind memorials of themselves in the world of science and art that will last as long as the world lasts.

Yet great as these men may be, who among their ranks can compete with the greatness of a humble maiden, who in reply to an angel said, "Behold the handmaid of the Lord, be it done to me according to thy word" Luke 1-38

The Blessed Virgin Mary, the Mother of God and our Mother, predicted under the inspiration of the Holy Spirit that, ". . . all generations shall call me blessed!" Almighty God Himself was the first to honor Mary, the "Woman of all ages." Out of many billions of creatures He chose her to be the Mother of His Son. Is there any higher form of honor that God could have bestowed upon a creature? The Archangel Gabriel sent to Mary "from God" verified God's pleasure in Mary when he said that, "she had found grace with God." The Archangel also honored Mary when he called her





FRANCIS SHIGO, S.V.D.

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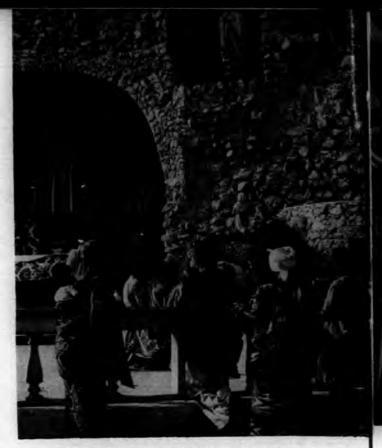
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As the years began to pass by after the death of the Blessed Mother, her prophesy that all generations would call her blessed proved to be true. The Eastern Church long before the Western Church, took up the cult of Mary in a special way. Many are the feasts they celebrated in her honor; for example, her Nativity, the Annunciation, the Purification and her Falling Asleep or the Assumption as we know it today, which feasts were among the first to be adopted by the Western Church.

through the centuries Down Mary, the humble maiden of Nazareth, became the model for countless artists and poets. Volumes and volumes have been written and are still being written on the noble virtues of the Mother of God. The great masters vied with each other in trying to portray (on canvas) the beauty of Mary. Every age has sung the praises of Mary in some special way, so that of all creatures none can compare with her greatness. In the Middle Ages the honor given to Mary seemed to reach a peak. The palaces of earthly queens were as mere hovels compared to the Churches and Cathedrals dedicated to the Mother 166



Devotion to Our Lady of Lourdes on Africa's Gold Coast.

of God. When the Cathedral of Chartres was built, theologians, arists, nobles and common people worked together in honor of Mary. At that time the people never dared to undertake any task without first imploring her aid. Her image adorned their homes, and a proof of their love for her was seen in the numerous shrines in her honor that dotted the countrycide for miles and miles.

In the sixteenth century, however, with the revolution in England millions of people turned away from their Heavenly Mother. Mary's honor was attacked by the Evil One. For four centuries the battle has been raging, and now we might be able to say that the battle has reached a climax, and Mary once again is coming out the victrix. Yes, today devotion to Mary is world-side. She reigns in the homes of millions and millions of people. Statues and pictures of her can be found in all parts of the

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Divine Word Missionary students in Indonesia kneel before Mary their Mother and model.

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The average Catholic honors Mary more than fifty times a day. Though his devotion to should never slacken, there are times when he ought to go out of his way to show his special love for her. If Almighty God by a sepcial commandment obligates us to honor our own mother, could He tolerate any dishonor to His own Mother? The beautiful month of May is Mary's month. During this month we ought to make special efforts to honor Mary. And how can we do this? What better way than talking, acting, thinking, dressing, praying and being Marylike in all things, for we are the spiritual children of the Mother of God, who in all humility said, ". . . all generations shall call me blessed!"

CONVERTS IN MISSISSIPPI

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Of this number, 261 were colored. St. Mary's, a colored parish staffed by Divine Word Missionaries in Vicksburg, reported the largest number of converts (49) of any parish, colored or white. Much credit for this success is due to zealous and affable Father Lawrence Dudink, S. V. D., former assistant and now acting pastor of St. Mary's. This parish is the Divine Word Missionaries' oldest colored mission in the United States.

Other colored parishes which achieved notable success are: Holy Family, Natchez (Josephite Fathers), 24 converts; Sacred Heart, Sulphur Springs (Trinitarian Fathers), 24 converts; and Holy Ghost, Jackson (Divine Word Missionaries), 21 converts.

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• TWO GREAT LOVES

Francis X. Theriault, S.V.D.

Real honest, wholehearted love plays a very important role in the life of every Sister, every Nun. Love is what brings girls to the convent and the cloister and love is what keeps them there. It would not be wrong to say that sincere, selfless love is more important in the convent and the cloister than in the world. Great love for God, coupled with a self-sacrificing love for ones fellow men, are the two loves on which converts and cloisters feed.

A father who had but one daughter was about to lose her to the convent. He was a good man, a good Catholic too, but he found it hard to part with his only consolation since the death of his wife. He wanted to give his daughter the best of everything and here she picked the convent. One of his attempts to dissaude his daughter from her determined course was to have a psychiatrist friend drop in a few days before she left for the convent. 'Baby', that is what he called his only daughter, floored the psychiatrist with her philosophy of life. In her search for happiness she sought for it where she could find it, in God; for as St. Augustine said long ago, "You have made us for yourself, O Lord, and our hearts are restless, unless they rest in you." The physchiatrist friend left wishing he could share her happiness, wishing he had her point of view.



Great love of God, coupled with a selfsacrificing love for His children are the two loves on which convents and cloisters feed.

Besides being accused of not facing life squarely, but of trying to escape reality, those girls who de-

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cide to follow the road of self-dedication are often brought face to face with the remark, "But consider just how much you are giving up." To start off the Religious life in the convent or in the cloister although it does begin with a "giving up," it is a "giving up" to the end that much more, much greater realities can be gained and retained. Like emptying one's hand of stones to have it filled with pearls.

Just what is given up and how does it compare with what is received? Sisters give up the possibility of marrying some nice young man and in return marry the best Spouse ever discovered. Instead of being joined to a man who has faults and is changeable, they are joined to the ever lovable Jesus Christ. So with St. Agnes and other virgin martyrs, the true Sister would rather die than give up her espousals to God.

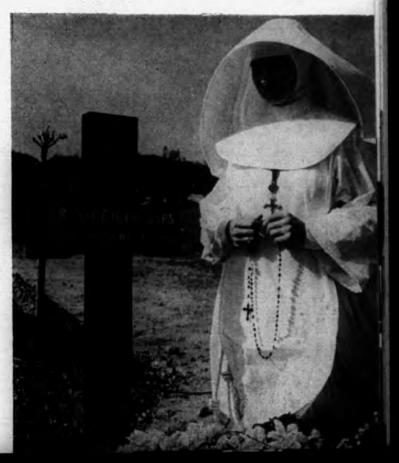
Besides this love of God, or rather because of this love of God, there is found in the true Sister great selfless love for her fellow men. Even the cloistered nun, praying night and day before the Blessed Sacrament would fall far short of her true stature if she had not learned this lesson and learned it well; if she did not realize that she would betray her vocation if her prayers and penances were directed to only the fashioning of a fragrant and precious soul for herself. It is precisely because the cloistered nun prays her heart out for others-for the sinful and distressed — that she is such a powerhouse for good in the Church.

A short summary of the different works that the Sisters do for their (Continued on page 172)



◆ Sisters, Servants of the Most Sacred Heart of Mary. A new order of Nuns in Indonesia.

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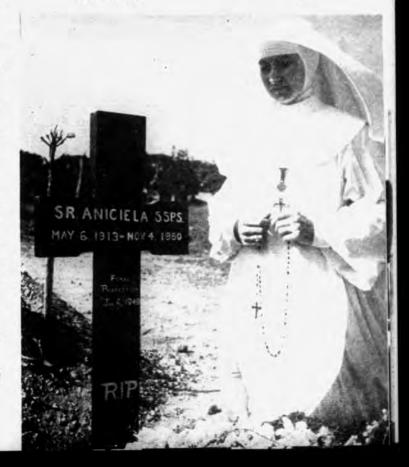
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Bishop O'Gara, C. P., of Yuanling, China with a former Missionary Sister of China, Mother Genevieve, S. S. J.

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THE VOCATION OF A SISTER

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Medical Mission Sisters find their fields of future labor.



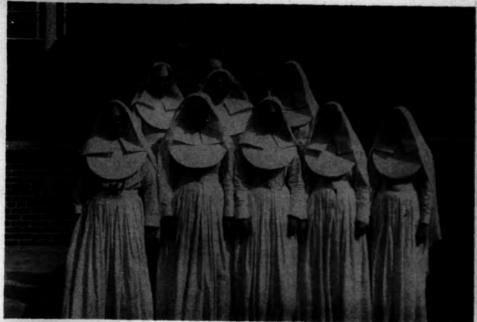


Cloisered Poor Clare Nuns attend Archbishop Cushing's Mass in Boston.



Sisters of Mercy in procession to choir.

Sisters of Mercy conduct hospital for Negroes in Mobile, Alabama.



PAN

Missionary Servant of the Holy Ghost in clinic at Accra, West Africa. Missionary Servants of the Holy Ghost off to the Missions.



INTENTIONAL SECOND EXPOSURE



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Sister Joan Marie of the Maryknoll Missionaries was long held in captivity in Communist China. The Nun did not break under the strain although her health suffered greatly



Two Great Loves . . .

(Continued from page 169)

fellow men is found in the list of Spiritual and Corporal works of mercy. The cloistered Sisters pray for sinners; there are teaching Sisters; there are nursing Sisters; Sisters working with young; caring for the aged; Sisters who visit the imprisoned, etc. There seems to be a group of nuns dedicated to the special work of each one of the Corporal and Spiritual works of mercy.

The greatest claim these holy women have is that they are modeled after the greatest lover of God and the greatest lover of her fellow men, none other than the Holy Mother of God, Mary the Virgin. Like Mary's, the Sisters' first interest is Jesus Christ. Like Mary they are virgins. Like Mary they take all the children of the earth under their wings. And like Mary they will enjoy everlasting bliss.

In spite of all the nobility, all the happiness of this life in the convent and the cloister, there is a great lack of Sisters. From all sides we hear of work hampered because there are no Sisters to fill the posts. Schools, beautiful, modern schools, stand empty because 172

there are no Sisters to staff them. From the missions comes the same cry, "We need more Sisters!"

What is it? Are the young girls today less noble, less dedicated than in the past?

Pray, therefore, for the grace of a vocation for many girls, young American girls and girls from other countries too. Encourage those who have the inclination to go to devote themselves to the two great loves which are really only one: Love of God, LOVE OF GOD that overflows to God's creatures, our fellow men.

The Medical Mission Sisters care for the sick.



"OTHER JOSEPHS"

Carlos Lewis, S.V.D.

A young man meets a model Catholic girl who at first sight sends a thrill through his heart. "This is the girl I want to be a very important part of my life," he muses to himself. Dates of innocent recreation follow. Comes at last the engagement day — a Christmas morning on which the young man places a ring on the girl's finger.

But something happens to upset the preparations for marriage. The young man decides to become a religious — a Brother — to consecrate himself to God by the three vows poverty, chastity and obedience. He does not know how to break the news to fiancee. But he is sure she would understand; she has to—was it not she who helped put this idea into his head by her piety and purity? Is she not also destined to become a nun?

This story is not fiction, not a legend of the middle ages, but a real incident in the life of a 20th century, red - blooded American boy. (You can read all the details of this story—and the stories of other Brothers—in "Why I became a Brother," a book recently published by the Newman Press, Westminster, Md. Paper, \$1.00.)

The vocation of the Church's "other Josephs"—the Brothers—is one not too well-known to our Catholic people. Who doesn't know a priest—be he a pastor, a popular confessor, a teacher or a missionary? Who hasn't seen a Sister, if indeed he didn't have his ears pulled by one in the parochial grammar school? But speak of a Brother and many Catholics will ask: "Who is that?"

A young man—or an old one for that matter—becomes a Brother for the same basic reason why another decides to become a priest. He wants to make an all-out offering of himself to God's service, and this with no strings attached. However, the altar at which he stands is not the altar of our churches, but a desk, a kitchen, a parlor, a tailorshop, a garden, an infirmary or any other place where work can be done to spread the Kingdom of Christ.

Brothers are called by God to play an immense role in the (Continued on Page 182)



Bro. Bonaventure Cheneevert, S. V. D., of LeBeau, La. is organist, sacristan and tailor at St. Augusttine's. In several ways he dedicates his energies to God.



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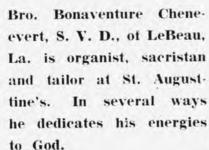
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The vocation of the Church's "other Josephs"—the Brothers—is one not too well-known to our Catholic people. Who doesn't know a priest—be he a pastor, a popular confessor, a teacher or a missionary? Who hasn't seen a Sister, if indeed he didn't have his ears pulled by one in the parochial grammar school? But speak of a Brother and many Catholics will ask: "Who is that?"

A young man—or an old one for that matter—becomes a Brother for the same basic reason why another decides to become a priest. He wants to make an all-out offering of himself to God's service, and this with no strings attached. However, the altar at which he stands is not the altar of our churches, but a desk, a kitchen, a parlor, a tailorshop, a garden, an infirmary or any other place where work can be done to spread the Kingdom of Christ.

Brothers are called by God to play an immense role in the (Continued on Page 182)





INTENTIONAL SECOND EXPOSURE

Sister Joan Marie of the Maryknoll Missionaries was long held in captivity in Communist China. The Nun did not break under the strain although her health suffered greatly is



Two Great Loves . . .

(Continued from page 169)

fellow men is found in the list of Spiritual and Corporal works of mercy. The cloistered Sisters pray for sinners; there are teaching Sisters; there are nursing Sisters; Sisters working with young; caring for the aged; Sisters who visit the imprisoned, etc. There seems to be a group of nuns dedicated to the special work of each one of the Corporal and Spiritual works of mercy.

The greatest claim these holy women have is that they are modeled after the greatest lover of God and the greatest lover of her fellow men, none other than the Holy Mother of God, Mary the Virgin. Like Mary's, the Sisters' first interest is Jesus Christ. Like Mary they are virgins. Like Mary they take all the children of the earth under their wings. And like Mary they will enjoy everlasting bliss.

In spite of all the nobility, all the happiness of this life in the convent and the cloister, there is a great lack of Sisters. From all sides we hear of work hampered because there are no Sisters to fill the posts. Schools, beautiful, modern schools, stand empty because 172

there are no Sisters to staff them. From the missions comes the same cry, "We need more Sisters!"

What is it? Are the young girls today less noble, less dedicated than in the past?

Pray, therefore, for the grace of a vocation for many girls, young American girls and girls from other countries too. Encourage those who have the inclination to go to devote themselves to the two great loves which are really only one: Love of God, LOVE OF GOD that overflows to God's creatures, our fellow men.

The Medical Mission Sisters care for the sick.



"OTHER JOSEPHS"

Carlos Lewis, S.V.D.

A young man meets a model Catholic girl who at first sight sends a thrill through his heart. "This is the girl I want to be a very important part of my life," he muses to himself. Dates of innocent recreation follow. Comes at last the engagement day — a Christmas morning on which the young man places a ring on the girl's finger.

But something happens to upset the preparations for marriage. The young man decides to become a religious — a Brother — to consecrate himself to God by the three vows poverty, chastity and obedience. He does not know how to break the news to fiancee. But he is sure she would understand; she has to—was it not she who helped put this idea into his head by her piety and purity? Is she not also destined to become a nun?

This story is not fiction, not a legend of the middle ages, but a real incident in the life of a 20th

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Brothers are called by God to play an immense role in the (Continued on Page 182)

Bro. Bonaventure Chenevert, S. V. D., of LeBeau, La. is organist, sacristan and tailor at St. Augusttine's. In several ways he dedicates his energies to God.





Novice, Brother Bernard Dorade of Panama City, Panama sends the MES-SENGER to our readers.

The Vocation of a Missionary Brother



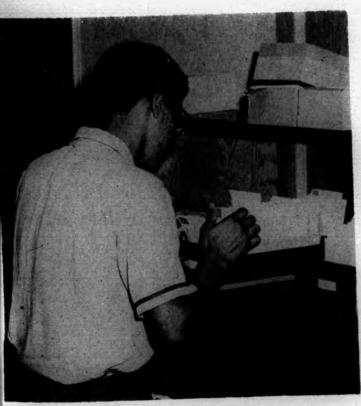


▲ At right, Robert Antoine of Vicksburg, Miss. receives instruction in carpentry from Mr. Raphael Favre, lay employee.

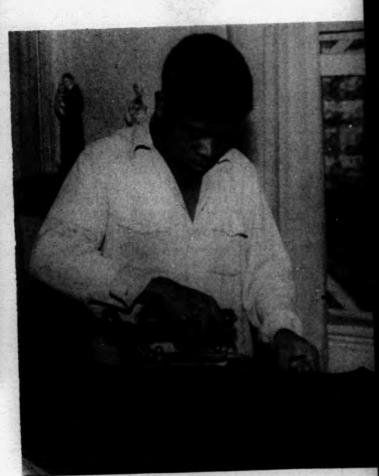
Candidates and a class in geography.



Roch Kennedy of New Orleans checks on an address in the filing office.



Clifton Etienne of St. Martinville, Louisiana does a large amount of filing in connection with the MESSEN-GER.



Novice, Brother Thomas Joseph of Astann Creek, Br. Honduras is a tailor.

Candidate Arthur Smart of Paraiso, Canal Zone operates Graphotype.



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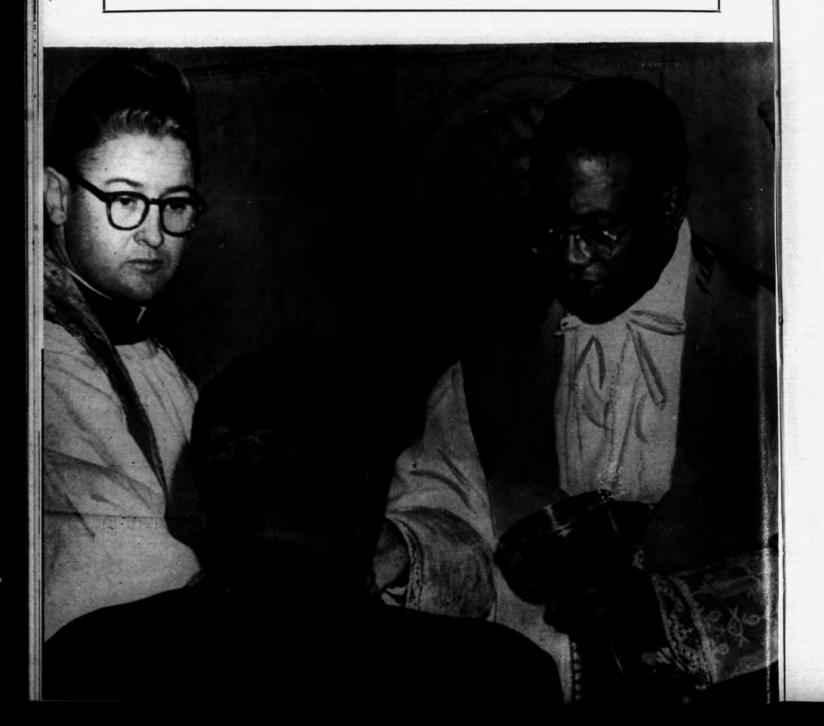
VISITING NEGRO BISHOP

The Most Rev. Emmanuel Mabathoana, O.M.I., Bishop of Leribe, Basutoland, South Africa, recently told members of the Catholic Interracial Council and the Laymen's Union of New York City that: "The recent action of your Supreme Court has pleased the whole world."

The African prelate spoke last March at a Communion breakfast of the two organizations following a Mass which he celebrated at Old St. Peter's Church on Barclay Street. The Bishop is a great grandson of King Moshesh, founder of the Basuto nation. He was consecrated a Bishop in 1953, nineteen years after his priestly ordination.

The Catholic Interracial Councils and all other groups which "work for similar ends, regardless of race, creed or color" deserve congratulations for "the great things accomplished in the racial field," declared Bishop Mabathoana. Counseling optimism in race relations, the African prelate said that although the road to utimate success "may stretch long before you," success is assured because: "The laws of your land are pointed in the right direction."

The sermon at Mass was delivered by Father LaFarge, S. J., Chaplain of the New York Catholic Interracial Council.





NOT WITHOUT GOD

Father Carlos Lewis, S.V.D., Spiritual Director of the Brothers was celebrant at the annual Catholic Interracial Meet held this year at Xavier University, New Orleans, La. It makes one's heart light and joyous to see such a gathering, motivated by such an ideal. "Where there are two they are not without God." It shades and modulates with optimism the pessimism that is apt to color one's vision when he thinks of the present economic squeeze Mississippi is trying to effect or the turbulent Trumbull Park situation in Chicago or the liberal Democrats and a dozen awful situations that come to mind. May these young men and women soon supplant men of the stamp of our Southern Senator. Speaking of one Southern Senator . . . several months past he was on Town Hall's panel to discuss the topic "Desegregation." The Senator from Louisiana evinced his ability to evade pertinent questions by uttering a few incoherent sentences amply hyphened with unintelligible "uhs."

HOINK! HOINK!

The pig pen has been considerably enlarged and its occupants' number has been increased to fifteen. Beside these, we have no

other animals, save for Brother Peter's numberless cats. We did have many a chicken and duck but they learned, to their chagrin, that they roosted too near the ground.

FLOWER FESTIVAL

"Once you leave the scenic South In vain you look for beauty spots."

I do not subscribe whole heartedly to the above, nevertheless it has a grain of truth. Some weeks past the Coast Camellia Club made a pilgrimage which took it to various beauty spots and St. Augustine fitted into its itinerary. Many expressed effusive delight at the natural beauty which is St. Augustine's. The Seminarians increased their breath-taking wonderment by a varied selection of songs under Father Winter's direction.

KEEP A-PLUGGIN' AWAY

The graduates of the Minor Semiary this year number nine . . . Messrs. Charles Boykins, Alexandria, La., Roy Cormier, St. Martinville, La., Ramon Joseph, Balboa, Canal Zone, James LaChapelle, Raywood, Tex., Bartholomew Landry, Lafayette, La., Winfield Ledet, St. Martinville, La., Peter Moore, Vicksburg, Miss., Edward Winn, Wilmington, N. C., John Wynn, Miami, Fla.

In September they will enter the Novitiate, a two year period

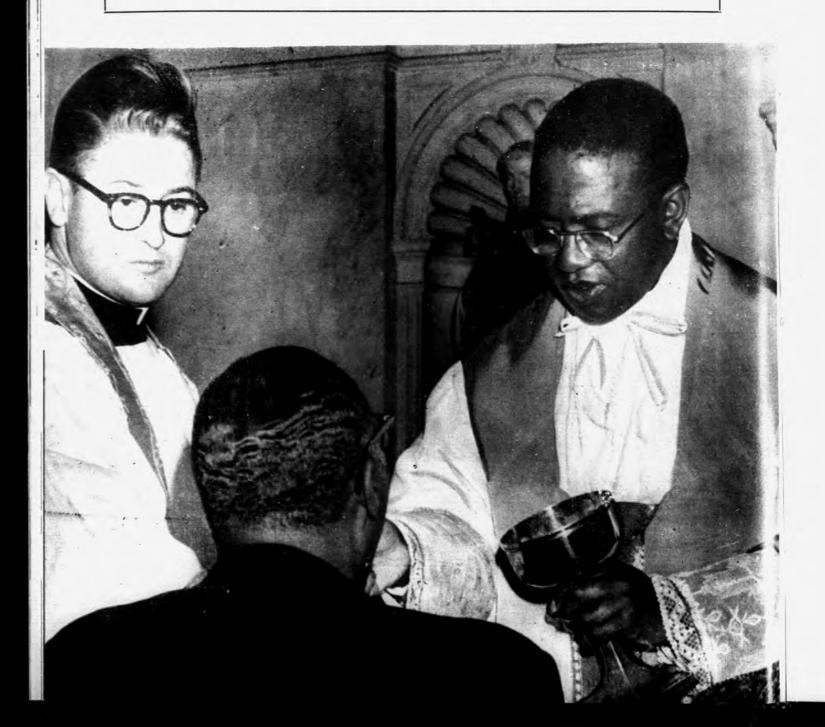
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In September they will enter the Novitiate, a two year period geared toward the development of their spiritual life, at Conesus, N. Y. I wish them that "something" expressed in Paul Lawrence Dunbar's poem, "Keep A-Pluggin' Away."

I've a humble little motto That is homely, though it's true,-Keep a-pluggin' away. It's a thing when I've an object That I always try to do,-Keep a-pluggin' away. When you've rising storms to quell, It will never fail to tell,-Keep a-pluggin' away. If the hills are high before And the paths are hard to climb, Keep a-pluggin' away. And remember that success Come to him who bides his time,-Keep a-pluggin' away From the greatest to the least, None are from the rule released. Be thou toiler, poet, PRIEST, Keep a-pluggin' away.

IMPROVEMENTS

New crosses have been erected above the graves in the cemetery. There are 10 priests, a brother, and three aspirants buried in the cemetery here.

A beautiful private oratory has been set up for the benefit of Father Hagen, the oldest member of the community. The new oratory is located on the ground floor in one of our buildings. This makes it easier for Father who finds it difficult to climb the stairs to the old oratory on the second floor in the Faculty House.

Just to the right of the Seminary Drive leading to our grounds from U.S. 90 a Caterpillar tractor has given the terrain a saucer shape. At the base of the sloping sides rests a sparkling pond. All around seeds will be sown to put the shimmering pond amidst soft green grass.

Mr. Charles Boykins Alexandria, La.

Mr. Winfield Ledet St. Martinville, La. Mr. Edward Winn Wilmington, N. C.







Mr



Mr. Bartholomew Landry Lafayette, La.

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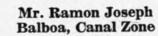
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OUR GRADUATES • 1955 •

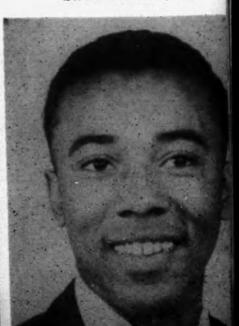
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OUR GRADUATES . 1955.

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MARYweh

'Sic enim dilexit mundum'-'God thus loved the of His thoughts and His love. Even as He hung on t was slowly ebbing away, as it were, considering that the was paying for us was not proof enough of His love, H to be our Advocate and Mother! So we here at St. Aug love for God's Mother and our Mother! Each mornin dedication of our heart-aches and joys to Our Lady. The the Angelus bell, we tell again the most wonderful story Maiden of Nazareth consented and became the Mother day, we stand before Our Lady's shrine with folded han the current Marian Antiphon and beg her to keep us in Divine Son. To attest our love outwardly, we have a nu which we are justly proud. Some of them, we show of it will help deepen their love of Our Lady. Now duri 'when flowers deck the verdant hills' and when we rem and love which we owe to our earthly mothers, rememb to Mary, the Mother of God and our own Mother!

The Pieta in the Grotto

Sorrowful Mother

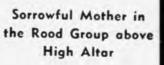
Fourth Station: Jesus meets His Blessed Mather

hail thee!

us loved the world!' We were never once out He hung on the cross in agony and as His life ering that the Infinite Price of Love that He f His love, He gave us His own dear Mother re at St. Augustine's have a tender and filial Each morning, we begin the day's toil with a Our Lady. Three times a day at the sound of onderful story ever told: how a humble Jewish the Mother of God. Again at the close of th folded hands and sing to her of our love in to keep us in her love and in the love of her we have a number of Marian shrines here of , we show off to our readers in the hope that . Now during this beautiful month of May when we remember the great debt of gratitude thers, remember the greater debt which we owe

Mother!

Statue of Our Lady above the Mary Altar



Thirteenth Station: Jesus is laid in the arms of His Blessed Mother Church's program of sanctifying the world. An able Divine Word priest-orator describes their importance in an order of priests and Brothers as follows:" If the priests are the right arm of our order, then the Brothers are the left arm. Now we all know how handicapped a man is if he has only a right hand. He is crippled to a certain extent. Likewise the work of our order will be partially crippled if we do not have many useful and pious Brothers; for these by their hidden life of prayer, sacrifice and work hasten the pace of our order's achievements."

The Church esteems highly these men who minister to her needs as St. Joseph ministered to those of the Holy Family. She has raised some to the honors of the altar, like the Spanish Franciscan doorkeeper, St. Paschal Baylon (died 1592), and the colored Dominican, Blessed Martin de Porres (died 1639), an infirmarian in Lima, Peru.

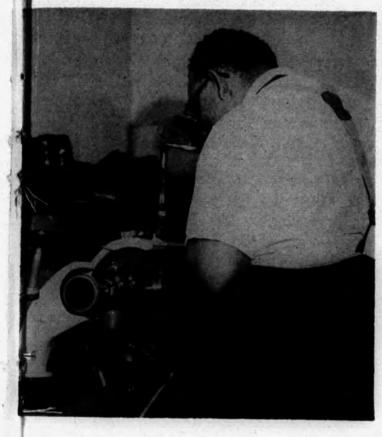
There is a place for every young man who wishes to become "another Joseph." If one is inclined to a trade, the opportunity will be given him to perfect himself in it in an order that can use his talents. If one feels called to devote himself to teaching, nursing the sick or secretarial work, he will find many orders which will be glad to provide him with the required training in these fields.

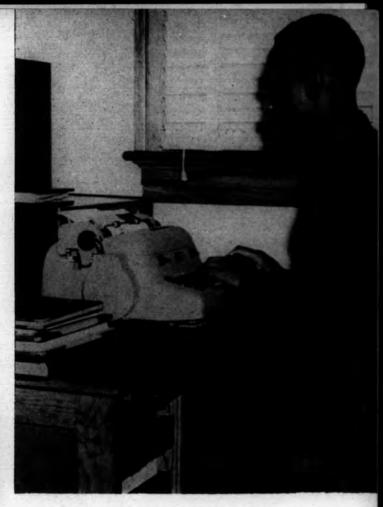
Though the work of a Brother might seem to be identical to that which he could do as a layperson in the world, the spiritual rewards are by no means the same. Because 182

his work is consecrated by a vow of obedience, a Brother receives double merit for every task conscientiously performed according to his rules. Just as St. Joseph led an obscure life (to the eyes of men) but one so rich in grace that he is now one of the greatest saints in heaven, so the faithful Brother who now leads a life hidden from the praises of men will one day find himself rewarded beyond his fondest dreams.

The following description of a Brother's life by a Holy Ghost Brother is one of the most enchanting we have read in a long time: "My altar is a workbench or the kitchen sink; my vestments, overall or an apron. My congregation is a herd of cows or a flock of chickens. My church is roofed with the blue sky; its sanctuary is trimmed with the gold of grain waiting for the harvest. The evening breeze through the trees sings 'Kyrie eleison,' the machines chant 'Laudate Dominum' (Praise the Lord). My hands do not hold His Sacred Body, but they feel His Presence as they work with His creations." ("Why I Became a Brother," p. 67).

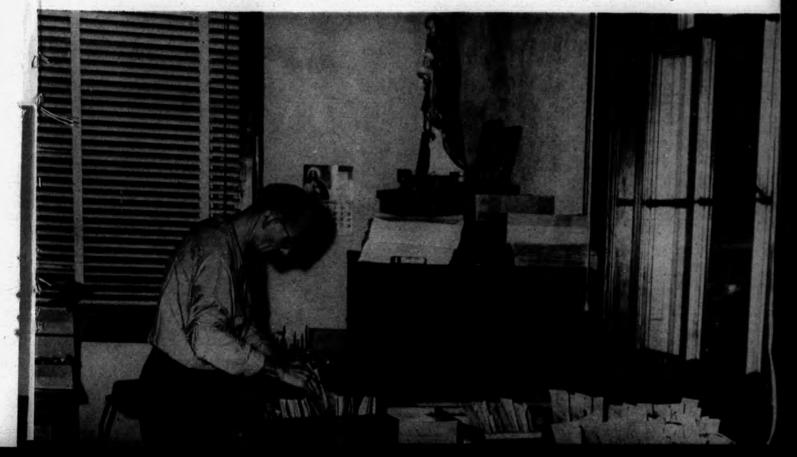
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Novice, Brother Eugene McCoy is from St. Louis, Mo. He gives his talents to God as a stenographer.

Brother Theophane Alles, S.V.D. of Chicago, Ill. has spent 25 years in God's service. He has been assigned to St. Augustine's since 1934. Few men anywhere can be found who handle daily a larger volume of work than does Brother Theophane in his filing and shipping office. Yet Brother spends long periods in prayer each day.



(Continued from Page 173)

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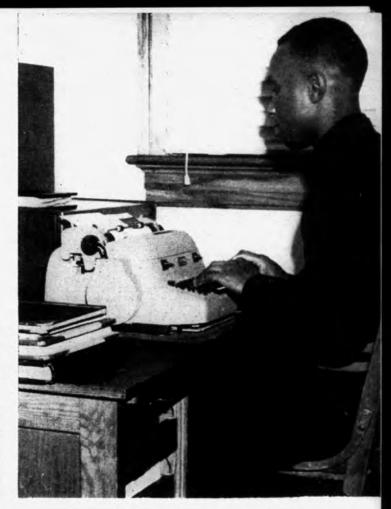
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BOOK NOTICES

GOD'S MEN OF COLOR. By Albert S. Foley, S.J. Farrar, Straus and Young, 101 Fifth Ave., New York 3, N. Y. pp. 322. Price: \$4.50.

This is another book added to the growing volume of Negro literature. Without doubt it will be a welcome addition in the eyes of many. For there is a healthy interest in the country in everything that concerns the Negro Catholic clergy in the United States. But on the part of many, it will be felt that it was far too early to write a book on the subject. A smaller work giving the essential data would have been quite satisfactory at this early date. Too many men are still living who might be embarrassed if the whole truth was disclosed. Consequently, the author could not be given access to the 'uncensored' archives of all the institutions that have dealt with the Negro clergy and their training. Hence also some of the colored priests refused to cooperate. They did not want to be 'written up'. Others were too embarrassed to tell the whole truth. Suppose for instance that someone was dismissed from an institution for lack of talent or other qualifications, can you expect him to give the true cause of leaving when questioned? The author was evidently satisfied with an easy answer.

There is one place where the book fails ignominiously. It simply makes too much of the Healy brothers. Perhaps the author has not been in the work long enough to have the 'touch'.

The cause of the Negro is a cru-

sade. The Negro who does not wish to be considered a Negro is not exactly blamed—but he is no hero! The Negro, no matter how light his complexion, who identifies himself with the Negro, suffers with the Negro, and fights for the rights of the Negro, is admired as a hero and a soldier in the cause.

Undoubtedly, the Healy brothers had Negro blood. How much is a question. The word 'mulatto', given to the mother is most likely used in a broad sense as 'having colored blood'. The main point is this: Did they want to be considered as 'colored'? Did they take pride in their racial origin. Both of Father Foley's late works indicate that their racial origin was always a 'hush-hush' affair for them. Father Foley produces no notices from the newspapers of that day, saying that 'Bishop Healy, the first Negro American Bishop will offiaciate, etc., etc.' or that 'Father Patrick Healy, the first Negro American Jesuit will deliver an address, etc., etc.' Why?

On the contrary in his book on Bishop Healy (page 217), the author admits how the Bishop discouraged research into his life and background. Only in his later years, when he felt secure in his rights and position, is he quoted as admitting to a sodality group (?) that his mother was colored, an octoroon. This would have made him only 1-16 Negro.

How different is this attitude from that of Walter White, recently deceased, who although only 1-64 Negro, bravely and publicly cast his lot

(Continued on page 199)



"This is the House of God. This is the Gate of Heaven" declared the Rev. Louis V. LeDoux in a sermon delivered at the dedication of St. Joseph's Church at Broussard, La. On Sunday, March 13, His Excellency, Bishop Jules A. Jeanmard of Lafayette dedicated the beautiful new church in Broussard's Negro neighborhood. St. Joseph's Church is the work of Rev. Harold Robert Perry, S.V.D., pastor and founder of the parish.

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St. Joseph's rectory at Broussard was constructed by Father Perry.



BOOK NOTICES

GOD'S MEN OF COLOR. By Albert S. Foley, S.J. Farrar, Straus and Young, 101 Fifth Ave., New York 3, N. Y. pp. 322. Price: \$4.50.

This is another book added to the growing volume of Negro literature. Without doubt it will be a welcome addition in the eyes of many. For there is a healthy interest in the country in everything that concerns the Negro Catholic clergy in the United States. But on the part of many, it will be felt that it was far too early to write a book on the subject. A smaller work giving the essential data would have been quite satisfactory at this early date. Too many men are still living who might be embarrassed if the whole truth was disclosed. Consequently, the author could not be given access to the 'uncensored' archives of all the institutions that have dealt with the Negro clergy and their training. Hence also some of the colored priests refused to cooperate. They did not want to be 'written up'. Others were too embarrassed to tell the whole truth. Suppose for instance that someone was dismissed from an institution for lack of talent or other qualifications, can you expect him to give the true cause of leaving when questioned? The author was evidently satisfied with an easy answer.

There is one place where the book fails ignominiously. It simply makes too much of the Healy brothers. Perhaps the author has not been in the work long enough to have the 'touch'.

The cause of the Negro is a cru-

sade. The Negro who does not wish to be considered a Negro is not exactly blamed—but he is no hero! The Negro, no matter how light his complexion, who identifies himself with the Negro, suffers with the Negro, and fights for the rights of the Negro, is admired as a hero and a soldier in the cause.

Undoubtedly, the Healy brothers had Negro blood. How much is a question. The word 'mulatto', given to the mother is most likely used in a broad sense as 'having colored blood'. The main point is this: Did they want to be considered as 'colored'? Did they take pride in their racial origin. Both of Father Foley's late works indicate that their racial origin was always a 'hush-hush' affair for them. Father Foley produces no notices from the newspapers of that day, saying that 'Bishop Healy, the first Negro American Bishop will offiaciate, etc., etc.' or that 'Father Patrick Healy, the first Negro American Jesuit will deliver an address, etc., etc.' Why?

On the contrary in his book on Bishop Healy (page 217), the author admits how the Bishop discouraged research into his life and background. Only in his later years, when he felt secure in his rights and position, is he quoted as admitting to a sodality group (?) that his mother was colored, an octoroon. This would have made him only 1-16 Negro.

How different is this attitude from that of Walter White, recently deceased, who although only 1-64 Negro, bravely and publicly cast his lot

(Continued on page 199)



"This is the House of God. This is the Gate of Heaven" declared the Rev. Louis V. LeDoux in a sermon delivered at the dedication of St. Joseph's Church at Broussard, La. On Sunday, March 13, His Excellency, Bishop Jules A. Jeanmard of Lafayette dedicated the beautiful new church in Broussard's Negro neighborhood. St. Joseph's Church is the work of Rev. Harold Robert Perry, S.V.D., pastor and founder of the parish.

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A Church Is Dedicated

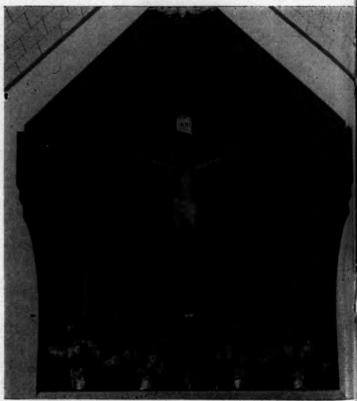


Rev. Harold Perry, S. V. D., Very Rev. Wm. Bauer, S. V. D. and Mr. Nello Shay of Lafayette, Negro contractor who constructed the church at Broussard.





Bishop Jeanmard of Lafayette with Father Perry, S.V.D., pastor at Broussard, and prominent lay Catholics, Mr. Nello Shay of Lafayette, contractor and Dr. Murry Martin of Lake Charles, Knight of St. Gregory.

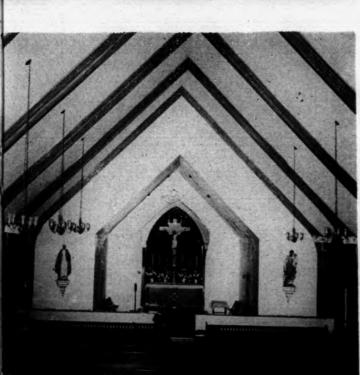


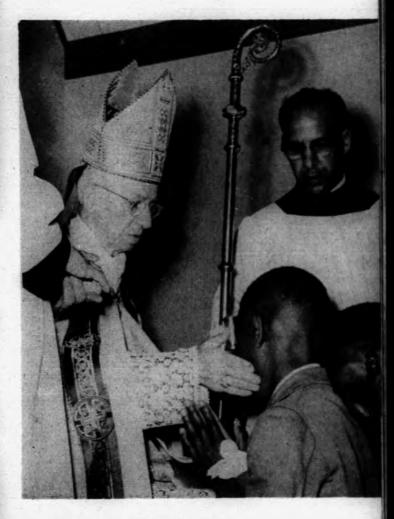
Dedication day photo of the altar
in the new church.

▲ Both Father Perry and Doctor Martin are of Lake Charles, La. In background appears Rev. Clement A. Roach, C. S. Sp., intrepid pastor of Lake Charles' Negro Catholics.

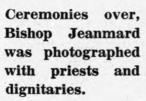


Bishop Jeanmard confirmed 85.





Interior of St. Joseph's Church at Broussard.





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Interior of St. Joseph's Church at Broussard.



Ceremonies over, Bishop Jeanmard was photographed with priests and dignitaries.



(Continued from Page 185)

Sacred Heart Parish at Lake Charles, La. stood in a place of distinction.

At the start of the ceremonies His Excellency, Bishop Jeanmard closed a procession which went from the pastor's rectory to the church. There at the doors of the edifice destined to become a House of God Bishop Jeanmard paused to bless and pray: "O Lord, with Thy inspiration direct us in what we do and give us Thy unending aid: that every prayer and deed of ours may have from Thee its beginning and through Thee reach its ending."

Entering the church the Most Rev. Bishop proceeded up the aisle toward the sanctuary sprinkling the church's interior and the congregation with holy water. The male choir of Sacred Heart Church in Broussard chanted the antiphon "Asperges Me." Arrived before the altar in the sanctuary the The large Bishop genuflected. gathering of priests encircled the Bishop and knelt in the sanctuary while Bishop Jeanmard stood before the altar steps chanting the prayers of blessing: "O God, Thou who makest holy Thy Sanctuaries, give down Thy blessings upon this place of prayer that all here praying may feel Thy mercy's aid."

With the ceremonies of dedication concluded, Father Perry presented to the Most Rev. Bishop 25 children to be confirmed. Bishop Jeanmard, from the Bishop's throne, heard his assistant priest, Rev. Amos Vincent, publicly question the 50 boys and 35 girls to de-



Bishop Jules B. Jeanmard, D. D. of the Lafayette diocese dedicated Broussard's new church and confirmed 85 children on the day of dedication

termine their worthiness for the sacrament.

Jeanmard then ad-Bishop dressed the congregation of priests, nuns and lay-faithful. He told of the need which St. Joseph's Parish was to fill. He dwelt upon St. Joseph's School which has long pre-dated the church edifice. He spoke of the wonderful Nun who established the school. Mother M. Katharine Drexel, foundress of the Sisters of the Blessed Sacrament established the school for Colored at Broussard more than 30 years ago. Today, with the appearance of St. Joseph's Church and the establishment of St. Joseph's Parish, the little school, housed in its original frame structure, is still the only school at Broussard which Colored children may attend. No other has been opened for them all these years. Not even the state, professedly so provident, has offered Broussard's Negro children either school building or teachers. It provides not even a part of the teachers' salaries. Bishop Jeanmard paid tribute to Mother Katharine's kindness which made it possible for Colored children in rural communities like Broussard to have a school when no one else bothered to provide for them. He recalled the former years of his episcopacy when the foundress annually came South from Philadelphia to visit with him her schools in Louisiana.

At the conclusion of his address Bishop Jeanmard in episcopal miter and with his pastoral staff in hand proceeded to the altar platform. There, seated before the altar table and facing the congregation, he waited the approach of the first child to be confirmed. Rev. Anthony Bourges, S.V.D., pastor of Notre Dame Parish. St. Martinville, La.; Rev. Maurice Rousseve, S.V.D., pastor of St. Benedict's Parish, Duson, La. and Rev. Amos Vincent of Cathedral Parish, Lafayette, La. assisted the Bishop as he confirmed the children. "May the Holy Spirit come upon you and may the power of the Most High guard you from all sin. Amen. I sign you with the sign of the cross and I confirm you with the oil of salvation. In the name of the Father and of the Son and of the Holy Ghost. Amen."

The ceremonies of Confirmation were followed by Benediction of the Blessed Sacrament in the new church. The Bishop was assisted by Rev. Clement A. Roach. C.S.Sp., pastor of Sacred Heart Church at Lake Charles, La., deacon and Very Rev. William C. Bauer, S.V.D., Divine Word Missionaries' Provincial, subdeacon. At benediction and for the recessional which followed it, the male choir of Sacred Heart Church at Broussard sang with devotion.

This choir had offered its services to Father Perry long before the day of dedication arrived.

The Colored Catholics at Broussard first came under the care of the Divine Word Missionaries in 1934. From Immaculate Heart of Mary Parish in Lafayette the first Divine Word Colored priests in the area traveled at intervals to Broussard, 4 miles east of Lafayette to say Mass. Broussard is a rural community of about 2500 souls supported largely by the sugar cane industry of the locale. About 1000 Colored Catholics live in the community.

In 1952, the Divine Word Missionary, Rev. Harold R. Perry, was assigned to make a permanent station in the little farm community. He settled there living in a small frame house some distance from St. Joseph's School which was staffed by three lay teachers.

On Sundays Father Perry's Mass at Rev. John Kemp's Sacred Heart Church in Broussard was largely attended by Broussard's Colored Catholics. In 1953 Father Perry erected a rectory near St. Joseph's School. In his new home he began to plan for the erection of a church on the adjacent site. Now with the handsome red brick structure completed Father Perry's work at Broussard has grown into a parish plant. In the midst of what once was an open field of cane there has been erected for Broussard's people not just another local building but a House of God and a Gate of Heaven. Father Perry has yet much work to do for the people and the children at Broussard. He will need funds. May these not be wanting to him.

INTENTIONAL SECOND EXPOSURE

(Continued from Page 185)

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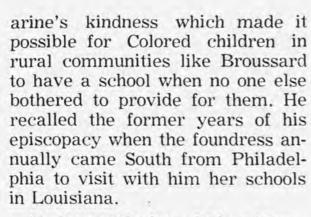
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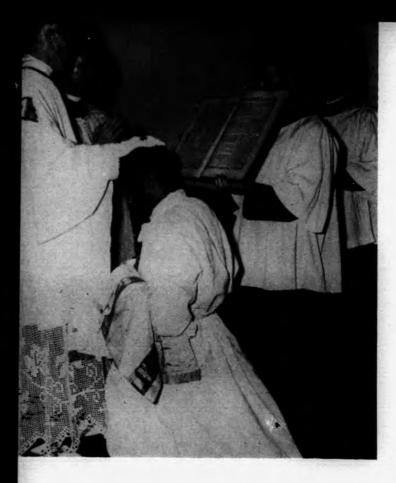
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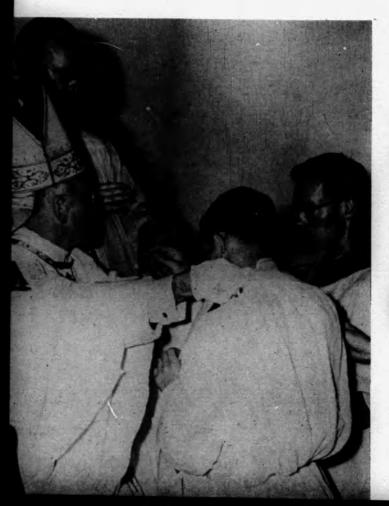


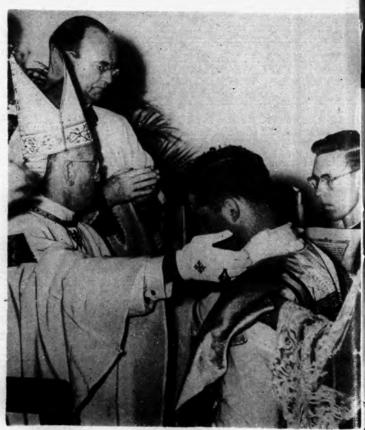
Bishop Gerow Ordains Twelve

Elmer Powell, Kansas City, Mo., is ordained a deacon.

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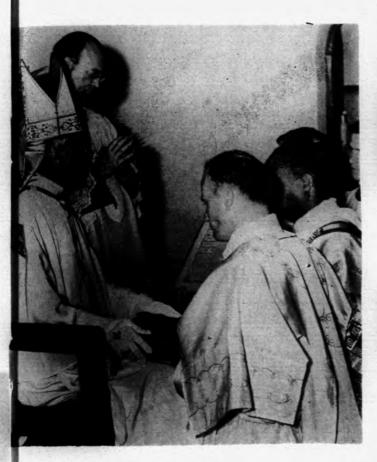
Francis Theriault, Cambridge, Mass., is clothed with the dalmatic.





Bernard Keller, Pittsburgh, Pa., receives the white stole.

Bishop Gerow bestows the order of Acolyte on Raymond and Joseph Guidry, both from Abbeville, La.



August Langenkamp and George Heffner, both from Ohio, receive the order of Exorcist.

Our newly ordained Deacons and Minorites with Bishop Gerow, Fathers and members of St. Augustine's.



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INTENTIONAL SECOND EXPOSURE



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Our Lady of Fatima: Flores, Indonesia

THE REAL BIG LEAGUERS

By Ralph Kiner

I've been playing baseball for quite a while, knocking the old "horsehide" around, and I've seen the big stars play many times in both the National and American Leagues—but to my way of thinking these fellows are not the truly great stars. The real big leaguers, I think, are the young men studying for the priesthood. Those boys are touching the clouds.

I for one, think that every young man who receives God's invitation to become a priest is the most fortunate of men, because his life's vocation will be the greatest contribution a mortal can make to the world.

Each young man must find his own mission in life, what work is best suited for him. In my own case, it seems that I am best fitted for the job of hitting a baseball. At first thought, one might say that this is not a very laundatory job, but I'm sure that any job or game which means clean living and wholesome enjoyment for the man who plays the game, as well as thousands of people 192

CORNER 2000

who watch him play, is worth-while. I am sure that my good friend, Bing Crosby, contributes a great deal of good to this world by his vocation, that of entertaining millions of people all over the world, year after year. In return for his great success, Bing does his share of good spiritually as well as materially. And so it is with many successful young men engaged in various vocations in life.

But, again, it is very evident to me that the young man who accepts God's invitation to go forward in Christ's footsteps is the completely unselfish young man who is best fitted for his divine mission by virtue of his strength of mind, character, and spirit.

It has always seemed to me that the young man who is willing, even eager, to give up the material things of life to carry on God's work is the finest of all. It is difficult for us laymen to realize that the young priest himself does not consider that he is making a sacrifice in becoming a priest, but that rather he is the most fortunate of individuals.

The fact that priests, young and old, are usually very much interested in athletics proves that the men of the Church are heartily in favor of the American way of life in which our sports and games mean so much. Their influence is always helpful and encouraging to the fellow who is trying to play the game in a clean, sportsmanlike manner.



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Children join in Family Rosary, Gold Coast, Africa.





Just as an athlete must be physically fit for his hard life, so, too, must a priest; he must have his body in condition, self-disciplined, ready to take orders. There is no room in the sacrificing life of the priesthood for the pampered. He must be in physical trim, spiritually, and mentally alert. This is one big reason for his love of sports. They give a

man a hard body and keep him on his toes.

The game of baseball has quite a few things in common with the game of life. In both, you've got to play by the rules if you want to win—and if you want to get true enjoyment out of it. Unsportsmanlike conduct on the ball dia-

(Continued on page 197)





Indonesian Princesses study catechism—Indonesia.



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(Continued on page 197)





Indonesian Princesses study catechism—Indonesia.





Preacher with bridal party

Tom Thumb Wedding - Lafayette, La.





Bride and Groom



Best man and Maid of honor •



Attendants of Bride and Groom \$ 195





• Parents of the Bride



INTENTIONAL SECOND EXPOSURE



Preacher with bridal party

Tom Thumb Wedding - Lafayette, La.





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194



Best man and Maid of honor •



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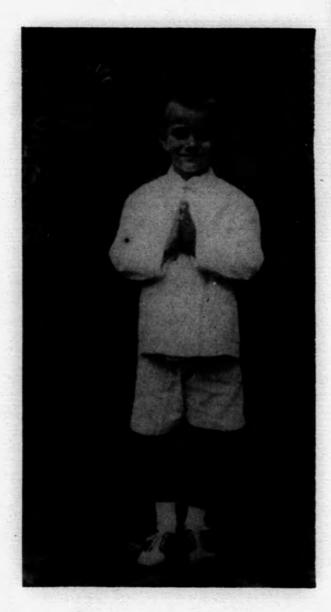
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FUTURE PRIESTS OF BAY ST. LOUIS . . .

Edward Heath, Jr. and Dean Taylor both aspire to become priests. They are very good friends of the major seminarians and pay them frequent visits. Edward aspires to be a left-fielder besides being a priest. Dean who just made his first Communion in March is a good actor and wonders whether he might join acting with the priesthood.







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Edward Heath, Jr.



Dean Taylor



(Continued from page 193)

mond or in life never works. It always ends in failure. Maybe a fellow can get by with it for a while, but he will always live to regret it.

In baseball we have coaches, as well as long, hard workouts in spring training to get in condition physically. Our coaches in the game of life are our parish priests. They are out to put us in

shape spiritually. They tell us what life is all about, how to live, how to keep on the base path—and how, finally, to make that big home run which is spelled heaven.

They are a grand group, our spiritual coaches, a great team. God bless 'em. And may He send us many more rookies for the real big leagues.

Mary's Children— Accra, Africa.



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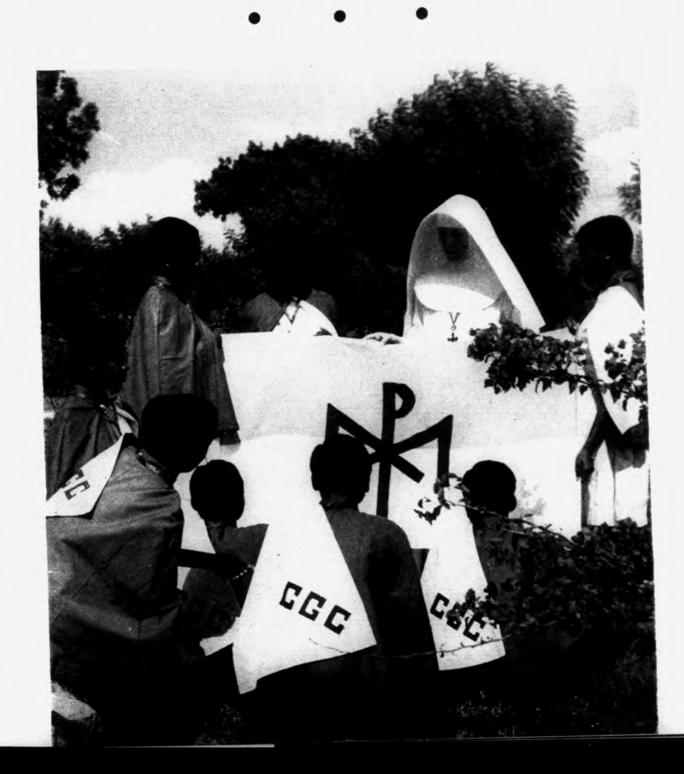
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SPLENDID
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FOR MEN
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A WEEK-END RETREAT

WITH

THE REVEREND FRANCIS LARKIN, CC. SS., Priest-Apostle of the Sacred Heart Devotion.

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accommodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p. m.

1st	Retreat	July 1, 2, 3	4th RetreatJuly 29, 30, 31
2nd	Retreat	July 8, 9, 10	5th Retreat
3rd	Retreat	July 22, 23, 24	6th Retreat

RESERVATION CARD

DEAR FATHER:

	I	wish	to	make	one	of	your	week-end	retreats	for	laymen	from
	to							(Giv				
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Mail to LAYMEN'S RETREAT LEAGUE St. Augustine's Seminary Bay St. Louis, Mississippi

God Men of Color . . .

(Continued from page 184)

with the group! Father Joseph Burgss, C.S.Sp., could have passd for white but when he returned to Washington to celebrate his first Solemn Mass, he allowed himself to be proclaimed publicly as the first colored priest from Washington!

You hear of some Catholics who are humorously said to enter the church only twice. Both times they are carried in; the first time for baptism, the second for burial. This is similar to the case of the Healy brothers. By birth they were brought into the ranks of the Negro. And now after many years in the grave, the brothers are disentombed by Father Foley and brought back into the group. A eulogy is now preached over them. The listeners are led to believe that these are the first fruits of the efforts of the Church to produce a colored clergy. The ordination of Patrick Healy is implied as starting a tradition among the Jesuits of ordaining Negro Americans to the priesthood in their Society. (See page 310 in the book).

The Josephites, the Holy Ghost Fathers, the Society of the Divine Word had to bring forth their first colored priest with the pains of natural child-birth. The Healy brothers are produced by the posthumous Caesarean operation of historical research.

Father Foley imagines the Irish gossips as whispering: "Glurry be to

God, the Bishop is a Nee-gar' "We can well imagine these same Irish biddies whispering over this eulogy: "Glurry be to God. If the Bishop heard this, he would turn over in his grave."

It is difficult to see the motive why Father Foley quoted Father Glover on page 202 of the book. May part of this quotation be cited here. "That the life portraits of a few hard-working priests should be daubed in to illustrate this latest and most pathetic exploitation renders it the more oppressive."

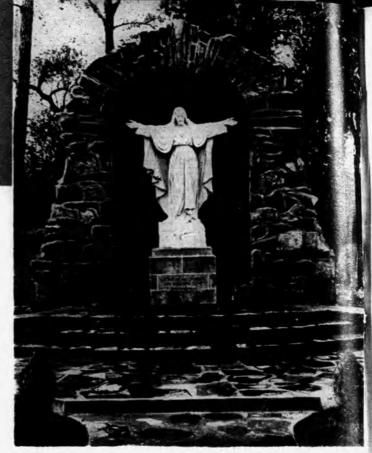
According to some clerical friends who have read the book there is too much of the gossiping biddy in the book. Here the author must be defended to a certain extent. He certainly did not write all the stories he heard. Some restraint he has shown. It is to be regretted that the knowledge and the spirit of men like Father Kramer of **Our Colored Missions** who has spent so many years in the work could not have had a greater influence on the judgment and subsequent writing of the author.

Despite all what has been said against the book, it still fills a need. The author shows he has spent much time in research. It is a handy book for ready reference on the Negro clergy of the past and the present. For one well acquainted with the Negro work, it will serve the purpose very well; for those new to the work, it will create some wrong impressions.—C.B.

AFRICA — In the last 50 years the number of Catholic priests in Africa has risen from 1,735 to 9,340, while the population increased from 120 million to 200 million. Africa, today, numbers 17 million Catholics.



SPLENDID OPPORTUNITIES FOR MEN TO MAKE



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A WEEK-END RETREAT

WITH

THE REVEREND FRANCIS LARKIN, CC. SS.,

Priest-Apostle of the Sacred Heart Devotion.

An offering of \$5.00 per person covers all expenses, including meals, and sleeping accommodations from Friday night, 6:00 p. m. until Sunday afternoon at 4:00 p. m.

1st Retreat

July 1, 2, 3 4th Retreat

July 29, 30, 31

2nd Retreat

July 8, 9, 10 5th Retreat

Aug. 5, 6, 7

3rd Retreat

July 22, 23, 24 6th Retreat

Aug. 12, 13, 14

RESERVATION CARD

DEAR FATHER:

I wish to make one of your week-end retreats for laymen from
to . (Give date.)

NAME

ADDRESS

CITY

STATE

Mail to LAYMEN'S RETREAT LEAGUE St. Augustine's Seminary Bay St. Louis, Mississippi

God Men of Color . . .

(Continued from page 184)

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